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BY PROF. FRANK PARSONS.

The real meaning of this campaign lies far deeper than any question of one metal or two for a monetary base. It is the people against the dollar, men against money, the public good against the privilege of accumulating wealth that others create. The vital question is whether we shall fill the offices with men who will continue the policy of legislating in favor of money-lenders, banks, trusts, combinations, corporations, and syndicates, or whether we will fill the offices with men who are opposed to special privileges and will inaugurate a policy of legislating in favor of the people, a policy favoring the producers of wealth rather than the accumulators of wealth, a policy favoring the creation and fair distribution of wealth among the whole people rather than the gathering of millions in the hands of a privileged few. It is a question at bottom whether we shall have a government that is satisfied to maintain substantially the present conditions and let us stay in the swamp, or whether we shall have a government desirous of moving out on to higher ground. It is a question not of the remonetization of silver, but of the remanitization of the government,—a question of intrusting the Federal power to men in hearty sympathy with the great common people, or to men in sympathy with Wall Street and the whole army of parasites and monopolies,—to men who believe in equal rights for all, or to men who believe in special privileges for the wealthy and influential. It is a question whether canine affairs shall be regulated in the interests of the dog or in the interests of the flea.

I do not mean to say that the silver issue is not important. Falling prices have unduly increased the burden of

debts both public and private, have ruined farmers, merchants, and manufacturers, and paralyzed business. We are likely to have falling prices with continued depression and periodic panics as long as we rely on the single gold standard. The broadening of our monetary base by the reinstatement of silver in its old place by the side of gold, and the issue of paper based on the new-coined silver, will cause prices to rise and bring to us the prosperity that always accompanies a rising market.

Ex-President Harrison and others tell us that the free coinage of silver will give us a 50-cent dollar, but that is untrue. The silver in a dollar is worth 53 cents now, and will be worth more when the demand for silver is increased by adding an unlimited monetary demand to the present commercial demand. When the mints of India closed to silver, it fell in a few days from 70 to 50 cents; if the mints of India had been reopened to silver, it would undoubtedly have returned to the old level. It is not believable that opening the mints of the United States to silver will have less effect than the mints of India. The first silver coined will buy as much, dollar for dollar, as any part of our present currency, and the bullion price will rise to about \$1.29 an ounce, because any one can take it to the mint and have it coined into that. As the volume of the currency is increased by the coinage of silver and the issue of paper based on it, prices will begin to rise, that is, the value of the dollar, whether gold or silver, will begin to fall. According to the careful judgment of impartial scholars, this will go on until prices have risen to the level of four or five years ago, and the dollar has fallen to 80 or 85 cents of its present value.

Ex-President Harrison disclosed the fact that he knew his statements concerning a 50-cent dollar were false, by telling us in the same speech that "the mine-owner would profit by free silver since he would get an exaggerated price for his product" and that "free silver would put more gold out of circulation than the mints of the United States could possibly put in in years of silver, so that instead of having more money we should have less."

The mine-owner gets 53 cents now for the 371½ grains of pure silver that will be required for coining a dollar. If he is to get an "exaggerated price" or make any profit out of the new law, it must be through the rise of silver above 53

cents. The use of the words "exaggerated price" shows a consciousness that silver would rise and that the columns of "arguments" based on the 50-cent nonsense were conscious falsehoods.

Silver will rise and the mine-owner will gain, but he will gain no more than he lost in 1873 by the demonetization of silver.

If silver contracts the volume of our currency as Harrison predicts, prices will fall still further and the dollar will rise in value instead of dropping to 50 cents, so that the ex-President is again involved in self-contradiction. It is not true, however, that free silver will drive gold out of circulation. Gold is not in circulation, it is hoarded in bank and treasury and private nook; it has no need to move, for it grows in idleness,—but when silver comes into the field and prices begin to rise, the dollar will no longer increase in idleness, it will have to come out of its hiding-places and go into business in order to make any profit for its owner. So that free silver will not drive gold out of circulation, but will compel it to come into circulation. It may gradually go to Europe,—probably will,—but if it does it will be because Europe will give us a full equivalent for it. If much gold goes to Europe it will tend to lift prices there, stimulating industry and creating thereby a new demand for our products.

When the gold men exhaust the scareful qualities of the prediction that free silver will drive out of circulation 600 millions of gold that are not in circulation, thus greatly contracting our circulating medium, they turn to the equally well based prediction that "a flood of silver will be dumped at our mints, producing an enormous inflation of our currency." Where is the flood to come from? Europe has $1\frac{1}{2}$ billions of silver, but it is coined at the ratio of $15\frac{1}{2}$ to 1, which is higher than ours, so their coin could not come here except at a loss. Silver-using countries have about 2 billions of silver, but every subtraction from their money will raise the value of what is left, so that the profit of shipment would soon be neutralized and equilibrium secured. Silver ornaments and plate will not be melted to any alarming extent, because for the most part the labor expended upon their production amounts to more than the coinage profit. There remains only the annual production, which amounts to 200 millions in coinage

values. Production would be stimulated somewhat — perhaps to 300 millions. A considerable part of this would be needed for the arts and for use in other countries, leaving, according to the best judges, about 80 or 100 millions a year for the United States. On the whole it appears probable that a few hundred millions will come to our mints at the start, and afterward perhaps 100 millions a year. The time required in minting will prevent any sudden or over-rapid increase in the volume of our circulating medium.

It is said that labor will be a loser by free coinage. This is untrue if you look at the ultimate as well as the immediate results. When prices go up wages will also rise, and employment will become more continuous and secure. The first effect will be that a *day's* wages will buy somewhat less than at present — prices will be lifted first — then the resulting stimulation of business will call for more labor, mills and factories will run full time instead of half or a third of the time, men now at work will have work for a larger part of the year, and many not at work at all will be able to get work; the result will be that a *year's* wages will buy a good deal more than at present; and finally as the increased demand for labor and the diminution of competition through the employment of the unemployed lifts the rate of daily wages, the ultimate result will be a double advantage for labor, — more employment and better wages.

It is said that wages are low in Mexico, China, and Japan, where they use silver. Yes, and wages are low in Turkey and Egypt, Italy, Spain, Servia, Cuba, and Hayti and other countries where gold is the standard. It is the standard of living among the people that fixes wages and not the monetary standard. When Germany was on the silver base wages were higher than they are now. Wages were higher in the United States before 1873 than they are now, even if you measure them in gold in both cases. I know the Aldrich report is supposed to be authority that wages have risen; but in its estimates of wage progression that report is vitiated by the most palpable absurdities.

The following calculation illustrates the methods by which the Aldrich report arrives at the conclusion that wages rose 14½ per cent between 1873 and 1891:

1873, wages of foreman . .	\$2.00
" " 10 men . .	1.00 each
1891, " " foreman . .	2.78
" " 20 men . .	.90 each
Average increase per foreman,	.78 or 39%
" decrease per man,	.10 or 10%
Total net increase, foreman and men,	29%
Average increase (29% divided by 2) =	14.5%

It may well stagger belief that such methods should be employed in a document of such importance — yet such is the fact: a foreman or superintendent weighs as much in the Aldrich scales as the whole body of men under him. If we take the total number of workers and the total wages shown in the report (which, though not entirely perfect, is nevertheless a far more perfect method than the one employed in the report) the account will stand as follows:

	No. men of all sorts.	Total wages.	Average wage.	
			In currency.	In gold.
1873	6,210	12,660	\$2.04	\$1.81
1891	7,765	13,125	1.69	1.69

showing a fall instead of a rise of wages; and there has been a considerable additional fall since 1891.

We are told that free silver will cause a panic. Perhaps so, — not because of any trouble with free silver itself, but because the men who control our industries are bitterly opposed to silver and will be apt to kick the furniture to pieces if they can't have their way, especially as they know that somebody else will have to pay for the furniture. If you had a golden locomotive that brought the cargoes of the world to your back door to let you select whatever you wished, and the fellows who raised the corn and potatoes, wheat, cotton, pork, etc., should build a silver locomotive and run it on another track straight from the farm and the factory to the public market and not by your back door at all, so that you could no longer live by the peculiar qualities of your gold engine, but must go to work for a living, it is not improbable that you would get red in the face and swear, and call the new scheme theft and anarchy and repudiation and all that, and you might be mean enough, you and your fellows, to blow up some of the cars, and block the track, and smash things up considerably — it would not be anarchy if *you* did it, but only a panic.

At any rate it is clear that a panic could not last long in the face of rising prices and under a government willing to come to the rescue by loaning money directly to the people on good security. And it is also clear that if we continue

the gold standard we shall have ever-deepening depression with periodic panics as we have had in the past. It is the choice between two roads, one of which is down grade as far as the eye can see, with numerous gullies and precipices, while the other may pass a valley at the start, but is certain soon to carry us on to a long and steady upward slope.

The charge that free silver is anarchy, theft, and repudiation will not bear examination. Anarchy is defined by Webster as "a state of society in which there is no law." The silver men do not propose to abolish law, but simply to alter law in the regular constitutional way.

Theft and repudiation are just as wide of the truth as anarchy. There is no doubt that free silver will take advantages from some which they have long enjoyed, but to which they have no right, and the deprivation of which is not theft, but justice. There is no doubt that in some other cases free silver will work real injustice, — at the same time that it justly relieves old debtors of the overweight of obligations created years ago, it will necessarily injure creditors upon contracts recently made; but this injustice is not the object of the free-silver movement, it is merely incidental; and no measure for the public good was ever enacted that did not cause injustice. The issue of paper money in increasing volumes during the Rebellion caused prices to rise, and enabled the debtor to pay off his debt with less than he borrowed; but the issue of paper was not repudiation — it was a patriotic measure for the public well-being, and the injustice was incidental.

Moreover, there are few persons who are recent creditors and without other relation to this question. Nearly all creditors are also interested more or less in production, manufacturing, and trade; and upon this side free silver will help many of these people more than it hurts them on the creditor side.

It must be remembered also that the injustice caused by free silver will be but a drop in the bucket compared to the injustice that has been caused by the gold standard and will be caused by it if it is permitted to continue. A dollar that cheats the debtor is just as dishonest as one that cheats the creditor. An honest dollar is one that cheats neither; or when injustice to individuals is unavoidable, the honest dollar is the dollar that comes nearest to doing justice to the whole community. The present dollar is a 200-cent dollar,

a very dishonest dollar in reference to the public debt and to many private debts. To take off a part of this over-value is not dishonesty, but simple justice.

If a debtor votes for silver believing that it will release him from a just indebtedness, and that belief constitutes the motive of his vote, he is a scoundrel and a repudiator; but if he believes that silver will simply reduce his debt to its original size, and prevent his creditor from getting more than his due, his ballot is that of an honest man; and if in addition he thinks free silver will change depression to prosperity and benefit the country as a whole, his vote is the vote of a patriot.

Suppose that you should borrow 100 yards of cloth from me, which I should measure off with a yard-stick 36 inches long, and before you returned the cloth I should legislate the yard-stick up to 72 inches, or should fail to enact proper measures to check a tendency of the stick to expand, so that by deliberate fraud or by unprevented expansion the yard-stick came to be 72 inches long, and when you brought back your 100 yards of cloth, as long a piece as you had borrowed, I said, "That won't do; you'll have to get some more cloth; that's only half enough," and you at last puzzled out what was the matter and discovered that the yard-stick had increased in length, and you said, "This is all wrong; if you did it intentionally it is a fraud, and if you did not intend this result it will still be a fraud for you to insist on receiving twice as much as you gave; I shall write a few words on the statute book that will reduce that yard-stick to its former dimensions." Would you not be justified in such action? I think you would: and I believe that the farmers of the West and South do not intend to vote for confiscation, but for justice and the public good. Their self-interest coincides on the whole with equity and the welfare of the nation, and their votes will be the votes of righteous men.

It will be harder for Wall Street to manipulate a currency based on gold and silver than a currency based on gold alone. Where the mints are open to both metals, and the government and every other debtor has the option to pay in either metal, which is the condition of things dignified by the term bimetallism, the money gamblers cannot compel the nation to issue bonds simply by cornering gold; they will have to corner silver at the same time.

A double base will be less influenced by changes in the mining output, by the hoarding of Russia, the calls of the arts, etc. With a single gold base, if the production of gold falls off, our finances suffer, but with silver too to rely on we shall be much better off, it being less likely that the supply of both metals will fail at the same time than that the supply of a single base should fail. Moreover, the use of two metals gives us double or more than double the average annual addition to our monetary base that we get with gold alone. This will enable our financial system to keep pace with the growth of business, and prices will not fall as they have been doing under the gold standard. In every way a double base is more stable in reference to commodities than a single base.

It is true that "gold is the standard of the most enlightened nations of the earth," but it is also true that it became such through the action of the money-lending classes in those nations and not through the intelligent action of the people in general. The money-lenders saw that if they could concentrate upon gold the monetary demand formerly divided between gold and silver, the value of their money would be greatly enhanced; and as the government was largely in their hands and the hands of those they are able to control by "South Improvement Company Contracts" and other means more or less similar, there was not much difficulty in accomplishing their purpose. The result has been that the whole group of "enlightened nations" with a gold base have been grievously afflicted with falling prices and industrial disasters, while silver-using countries have suffered little or none, and are to-day in a prosperous condition.

Besides the potent arguments for bimetallism on general grounds, and the specific justice of restoring silver to its old position in our financial system, it must be noted that the success of silver this year will clear the way for other sadly needed reforms. The problem of monopoly is a pressing one. So are the questions of direct legislation and proportional representation, civil service reform, a corrupt practices act of efficient nature, the proper restriction of immigration, the intelligent redistribution of labor displaced by inventions, etc. If silver is defeated, the people will listen to nothing else for the next four years. But if silver is successful, we shall not only reform our finances, but open the way for other advances no less important and imperative.

Let us sum up now the results of our discussion in a sort of

BALANCE SHEET.

SILVER.	GOLD.
++A rising market.	A falling market.
Justice to old debtors and injury to new creditors.	Justice to new creditors and injury to old debtors.
+Speculative control of two metals harder	than one.
++Stability of two metals less affected by accidents of production, etc.	
— Possible temporary panic.	International monetary harmony.
+Gift to owners of silver mines.	Continued depression and periodic panics.
+Clear the air.	Continued gifts to owners of gold and all money based on it.
++Common people a fair preponderance in the government.	Air continues murky.
++The diffusion of wealth.	Continued power of plutocracy and the machine.
++Opportunities for men.	The congestion of wealth.
	Opportunities for money.

As a rising market is infinitely preferable to a falling market, silver must have a strong credit on the first count. There is no doubt that the market will rise if silver is successful; that is admitted by McKinley, Harrison, Sherman, and all the rest of the gold men, — the men who stand for silver do so because they desire a rising market, and if silver alone does not bring it, they will issue enough paper on the silver to secure it. As the great bulk of debt is more than four years old, the justice done to old debtors will in all probability exceed the injustice done to recent creditors, and it would be fair to give silver a credit on the second count; but in order to avoid any possibility of seeming to overestimate the benefits of silver, we will merely cancel the second count, allowing the incidental injustice to recent creditors as an offset to the just relief of old debtors. The credits on the third and fourth counts need no explanation beyond that already given.

To be sure of fairness, I have debited silver on the fifth count, although it is by no means clear that gold deserves a credit even here. It is true, at present, that a gold standard secures us monetary harmony with Europe. But every party, even the Republican, is pledged to bimetallism, and there is strong reason to believe that the enactment of free coinage by the United States is the shortest road to international bimetallism. This is the view, not only of high authorities in this country, but of the leading bimetallists of Europe, such as Cernuschi and Arendt. There is a powerful

movement in Germany, France, and even in England for the reinstatement of silver for the same reasons that are urged in this country, and their leading thinkers declare that victory in the United States will surely be followed by similar victories for silver in the Old World, re-establishing international monetary harmony on the truer basis of bimetallism. However this may be, it is perfectly clear that international monetary harmony is not of very great importance. Our international trade is only 4 per cent of our whole business, and international exchanges can be carried on by means of bullion and bills of exchange based on shipments of commodities, etc., as, for the most part, they are now. We have no difficulty in dealing with silver countries now, and we should have no trouble in dealing with gold countries then.

A possible temporary panic may be balanced against the continued depression and periodic panics sure to come with the persistence of the gold standard, though, in fact, a credit belongs to silver on this count, on the same principle that a man with a bad tooth would prefer the pain of having it pulled to the continued annoyance and periodic aching that would accompany its retention. The giving back to the silver mine-owners what was taken from them in 1873 will not offset the enormous gifts that have been made and will continue to be made under the gold standard to the owners of gold mines and gold money and all money based on gold. As to the owners of silver mines, free silver is simply restoration, taking from gold what it wrested from silver and giving it back to silver — or, rather, a part is given back; all the millions of unearned increment that have accrued to the owners of gold in the last 23 years remain in their possession.

In the light of what has been already said, the rest of the balance sheet explains itself: 1 point for gold and 8 points for silver, 5 of them double points — points of incalculable importance.

In order to perfect our finances and readjust our industrial system to modern conditions, we must do much more than achieve the free coinage of silver. Bimetallism will still leave our currency open to private manipulation if combinations sufficiently large can be formed. Government ownership of the mines would help, but the only way to place the monetary system beyond the reach of private interest, and secure its management in the public interest, is to make the

monetary system a public institution—let the government issue all money in payment for public work, or in loans through postal savings banks that shall keep the people's money in absolute security, and lend to the manufacturer, the merchant, and the farmer on good security, as well as to the banker and the owner of bonds.

Free silver is only one step,—the financial goal must be to place the movement of the currency volume under intelligent control, acting in the broad daylight in the interests of the whole nation; for this movement of the money volume is the power that gives control of prices and determines in a large degree the question of prosperity or panic. Then monopoly and special privilege of every kind must be redeemed to the public use. Government must be purified and improved, and labor out of place must be helped to readjustment and rendered secure in the opportunity to make an honest living.

I stand at the junction of three great roads—one leads to the right up a smiling slope to the public ownership of monopolies, security of employment, elevation of labor, a national currency and postal savings banks, progressive taxation of incomes and inheritances, direct legislation, etc., etc.; on the left, is the road of gold, that is full of puddles and mud and rocks, and leads forever down, over gulch and precipice, to a vaster congestion of wealth, a strengthened money power, a more corrupted government, and a nation in slavery to privilege; the middle road is the silver road, and it looks as though it had a gully at the start, and some rocks and puddles beyond, but it has an upward slope upon the whole and turns after a while and runs into the road on the right. I'd like to travel the right-hand road from the start, but my fellow citizens say, "No, we must take the left road or the middle; your choice lies between these two." I find that the men who are going the silver road want about the same things that I want, they are opposed to private monopoly, believe in equal rights to all and special privileges to none, desire a rising market, the elevation of labor, etc.,—I find that the silver road runs into the anti-monopoly, equal-rights road a little further on. And I say, "Well, if I can't get you to go on the right-hand road from the start,—if we must go on the gold road or the silver road, then I'll go with the men who want what I want, and on the road that leads into the road I want to travel."

THE SIMPLICITY OF THE SINGLE TAX.

BY S. HOWARD LEECH.

Now that the battle for the single tax and humanity is on, we hear from those who will not take the time and trouble to understand our proposition among other objections this: "Oh, the theory is very nice and it all sounds well enough, but it will not work out in practice," and then the widow who was held up against the anti-slavery agitation is now being held up against this cause. To be sure she is getting pretty old and feeble now, but her would-be friends persist in dragging her out in all kinds of weather and under all circumstances. This is the stereotyped way of putting it: "What will become of the poor widow who has all of her money invested in land? will it not be an injustice to her?"

It is my purpose in this article to point out to such unthinking people just how the single tax will work in practice. I propose to treat the subject entirely from the fiscal side, although in my own opinion the moral side of the question is, if possible, the stronger position, one which in fact cannot be successfully contradicted from any possible position.

We hold "that which the individual creates belongs wholly to the individual, and that which the community creates belongs wholly to the community." These two propositions, it seems to me, must be admitted by all fair-minded people, for they involve the main proposition that "to them who create belong." What right have a few people to take from the whole people what the whole people create? It takes the whole community to create land values; therefore the land values belong to the whole people, and no individual has any right to that value except as one of the community, or, in other words, no individuals have any right to appropriate to their own use that which the whole community create, for when they do this they rob other individuals of their part in this general fund, and they also rob the community of the whole of this fund which should go to the government to pay the necessary governmental expenses. This seems to me to be a clear-cut business view of the whole matter.

Under the present system the government (the community as a whole) creates something like two billions of land values every year, and instead of using this themselves they hand it over to a few individuals to be used as these few individuals please, and for their own personal use; and these persons do not even condescend to spend it in the United States, but go to some foreign country, and hobnob with some lord, or buy some duke or earl, with a worn-out constitution and title, for their daughter.

Is there anything more senseless than for the whole people to create this enormous land value and then to give it away? If we are such a charitable people, why do we not give it to the needy, who would use it to some advantage to themselves and the community in which they live? Why not take this value and pay our government, State, and municipal expenses? There would be more than we need for all of these necessary expenses, and then with the balance we could create beautiful parks, grand boulevards, build museums, art palaces, public libraries, and, above everything else, it would relieve the people of such enormous burdens that they would be able to build beautiful homes and have them surrounded with beautiful lawns instead of living in seven-story tenement houses and badly ventilated flats. What would be the effect upon industry were we as a people to use a little common sense and take what we ourselves create? Simply this: It would make it unprofitable to hold land out of use, and those now holding it would have either to use it, sell it, lose money on it, or let it go for taxes, when it would revert to the government and there remain until some industrious citizen wanted to use it, when he would take possession and pay the annual rental value on that particular piece of land into the public treasury.

When all of the land now held for speculation is thrown on the market, it would have the effect of greatly reducing the selling price, making it much easier for those wanting to use it to get it. As land includes all that nature put here, this would open up all of the rich mining lands, oil fields, coal fields, forests, and in fact all kinds of natural opportunities. There would then be millions of people who could at once get work at good wages, and who would at once commence to build homes. This building would start the log-cutters in the forests, the saw-mills, the people who make saw-mills, the transportation companies and the men who build cars

and boats, the teamsters, the planing mills, the carpenters, the brick masons, the finishers, the painters and decorators, the paperhangers, the carpet looms, the furniture factories, the iron mines and all the different branches of industry which in any way use iron. These workers would have to be supplied with more clothing, more food and better food, and this would in turn start the farmers, the wool growers, the tanneries, the factories, the shippers, the wholesalers and retailers, and in fact it would start the ball rolling from the very foundation, and the further it rolled the larger it would grow and the more workers it would take to push it along, until every conceivable kind of industry would be put into operation, and every man, woman, and child who needed it could find steady employment at wages which must necessarily rise as the demand for workers increases until the highest point possible for capital to employ labor was reached. On the other hand, it would release an army of laborers now employed in our complicated tax system, and allow these people to go into some employment where they would be producers in the true sense. This would still further promote production, as *natural* co-operation always does.

Now let us see about the poor widow who has all of her money invested in land. It is to be presumed that she bought land because she wanted land. Had she wanted wheat, or corn, or cattle, or a stock of goods she would have had the same privilege of buying them, and would have bought each or any of these things because she had a use for them; therefore it is to be presumed that she had a use for the land, otherwise why should she buy it? Why should any person buy anything he cannot use? It is business to suppose that when a person buys a thing he has a use for that particular thing. Now it might be supposed from the way this question is raised that we propose to take away from this poor widow her land, but we make no such proposition. She will have the same right and privilege of keeping her land that she now has. Under the present system we, being a very charitable people, are giving her all of the increased value of this land which we make. We think the time has come when we can use this value to better advantage by allowing our own families to share in it, and we simply propose to stop giving it to the widow and use it for our own needs as a community. We are in no way taking from her anything she has herself created, but

we think we have given her all we can afford, and propose to stop giving it to her and use it for our general needs. *She will still have her land, and can keep it and use it or let it lie idle just as she wishes just so long as she pays the taxes, exactly as she must do now.*

Nor is there any possible injustice done to any individual under such a system. On the contrary, it insures to all equal opportunity, which is the intent of our Constitution. Here is the proposition: We, the whole people of the United States, give the land its value. All land not being of the same productiveness or desirability, it would be manifestly unjust to give one individual a certain very desirable or productive spot and another individual a very undesirable or unproductive spot without in some way equalizing this difference. This is what we propose to do. Each of these pieces of land will have its respective value. Suppose the better location is worth \$50,000 and the poorer one \$2,000; the individual holding the spot worth fifty thousand would pay into the public treasury a tax of say three per cent, which would be \$1,500, and the person holding the piece worth two thousand would pay the same rate of three per cent or \$60. Thus would this difference of location be equalized, and each would pay according to the opportunities given him by the community. This would be absolute justice to all parties. Suppose for an illustration that there is a large hotel at which a certain number of people wish to stop. The government of the hotel insures to each individual permanent possession of a particular room so long as that individual pays the tax or rent. Some have the finest rooms, richly furnished, convenient to the library, the dining-room, and whatever they need for their comfort. They naturally have to pay the highest price for their rooms. From that point the rooms grade down to the poorest in the hotel, each paying for the desirability of their respective rooms. That is what the single tax will do, simply make those having possession of any particular piece of land pay into the public treasury the tax or rent according to the location of that spot. The landlord made the value of the rooms. The people make the value of the land.

It is no concern of the landlord if one of his guests wishes to lock up his room and not use it; he has possession and the privilege of using it whenever he wants to do so, and the

landlord charges him for that possession or privilege. Neither is it any concern of the community whether a person uses a piece of land or not, *provided he pay the community the full value of possession*; but it is this value which the community should demand of a person having possession, just as the landlord demands the value of the room.

We have to make but few new laws to put this method in full operation. The most we have to do is to repeal some bad laws we now have and substitute a law raising all taxes, national, State, and municipal, from land values. Then when a person built a house he would not be fined for his industry. When he furnished his home with the necessities and comforts of life, he would not be still further fined. Think of the injustice of a law which says to a family: "If you dare buy a sewing machine with which to make your clothes we will fine you. We don't believe in sewing machines, we believe in doing things in the old way; neither do we believe in allowing men to be employed in making sewing machines; we believe in restricting labor, and we will fine everybody who dares buy a sewing machine, not only once but each year so long as you dare keep it." Just think of the idiocy of such a law, and then think of the idiocy of creating two billions of value every year and then giving it to a few individuals who never do anything to create this value.

Is there anything easier, more sensible, or more business-like than that we, the community, take this value which we, the community, create and pay our legitimate governmental expenses, set labor and capital free, and go on to a new civilization like a sensible American people?

JESUS AND THE APOSTLES.

BY PROF. JOSEPH RODES BUCHANAN, M. D.

"And, lo, I shall be with you always, even unto the end of the world."—
MATTHEW xxviii. 20.

These are the very words of him who "spake as man never spake," overawing the hosts of his enemies in Jerusalem in his maturity, as he charmed them in his younger days by his refined wisdom, for which there was no recorder.

Such is the testimony of the brave and faithful Matthew, who enlisted in the army of heaven at Jerusalem, and went forth like his inspired master to meet the doom which was inevitable. Yes, inevitable. And Bulwer in his "Last of the Barons" concisely states the sad *historic* truth, that love,* philanthropy, and patriotism are the perpetual sacrifice of the noble few for the ignoble many.

Socrates, Jesus, and Bruno attest the force of this historic law, but it is not *perpetual*, for it belongs to the childhood of the race, which is scarcely yet adolescent and cannot yet welcome its saviours.

The disciples were warned—Peter was specifically told of his final imprisonment (not crucifixion, which never occurred), and Matthew knew that he would fall at his post as a soldier; for all of those twelve disciples had their degrees of inspiration and of prescience. Prophecy was a common gift where the divine influence extended when Christianity was a reality and not an evanescent memory.

Christ did continue with his little army of martyrs, and even appeared to his fiercest enemy, Paul, to enlist him in the divine service by revealing to him the truth, for he saw the strength and nobility of his nature.

And his promise to be with us always has ever been fulfilled to those who rightly seek the great teacher of divine love, instead of the divine malignity adored by Calvin.

The writer speaks from the standpoint of both the physical sciences and the vital sciences which demand evidence for everything, when he says that after many years' scrutiny

*The teaching of Christ is so quietly and systematically forgotten that it may be necessary to mention here that love is the Christianity of Christ.

of the history of religion, he can speak of the career of Jesus and his disciples as the noblest scene in all human history, and accept in full faith his promise to be ever with us, for he is an undying presence in the heaven which inspires all that is noble on earth.

The dawn of psychometry and the more recent appearance of its illustrations in telepathy are preparing the world to believe not only that God is immanent in all things, but that the grandly inspired soul that gave to man the only religion worthy of his profoundest reverence is not beyond the sphere of humanity as he exists in heaven now, though he was seen but by few in Judea.

But is he always with us? That depends on the question where we are. The sun is always with us if nothing hinders, but he may be shut out by the exhalations of the earth which make the clouds, and he is not present to those hidden in mines and dungeons.

When men gather from heathen myths and from the anonymous manuscripts of an obscure and very corrupt antiquity the materials to build an impenetrable arch of creeds above and around them, they lie therein as hibernating animals, and it may be a thousand years before advancing civilization can break those walls and bring them out of a Rip Van Winkle torpor into the sunshine and splendor of modern progress.

The creeds of Christendom, which have walled out Christ and peace but welcomed war, have been fabricated, not from his teachings, but from that Old Testament which he quietly laid aside, warning his disciples not to put his new wine in the old bottles, and not to obey their silly ceremonies and their Sabbaths, for he was lord of a new dispensation; and St. Paul, whom he guided, expressed himself strongly against the "bondage" of the Old Testament and the veil it threw over the mind when it was read.

That Old Testament was chiefly a collection of anonymous writings of unknown origin, with not a fragment of credibility as a religion except what it derived like all religions from popular acceptance (which is not the slightest evidence of truth), and the frank statement of this fact by Professor Briggs has made him the hero of a theological battle. As the Old Testament was the antagonist of Christianity it could be amalgamated therewith only by interpolations in the New Testament which were abundantly though clumsily introduced.

The historical, the half mythical, and the rhapsodical literature which it contains are only materials for curious archæologists to study, who are interested in the literature of barbarous nations, ignorant alike of geography and astronomy, who thought the sun and stars ran round the earth and that the sun was stopped in his journey by Joshua.

Their opinions and superstitions have no practical value to-day; and if Jesus Christ had not shown his superiority and independence of Judean superstitions, as he did in reference to those of Egypt, India, and Persia, with which I know he was well acquainted, he would not have been entitled to modern reverence. The glory of Jesus Christ is that he was as absolutely unique and original as he was wise, gifted, fearless, and faithful to the divine truth with which he was inspired.

The courage and eloquence with which he stood against the national superstition of the Jews insured his destruction. He led the forlorn hope of humanity in a battle of which he well knew the inevitable end.

War has millions of heroes, peace has very few. Men who would die for their country in battle will do little or nothing in peace to save that country from ignorance, corruption, and plunder. The rule of peace is, "Every man for himself."

Jesus stands pre-eminent in moral heroism, introducing a religion which to other men has always seemed impracticable, and which even to-day, in a more cultivated though not less selfish race, seems so impossible of adoption that I would not have dared to become its champion but for his glorious example.

The power that crushed him was the selfish and cunning ambition of the sacerdotal order, jealous of its power, which he could have destroyed, and it determined to destroy him when it could not seduce him.

The same sacerdotal ambition at Rome finished the work that was achieved in the crucifixion and the martyrdoms.

It crucified the *Christianity* which would have destroyed the despotism of imperial Rome by conceptions of peace, harmony, justice, and equality which called no man master, to which Rome was a stranger. When the apostolic work ceased in death, the power that created the apostate Church, retaining the name of Christ, began its work by the prompt collection and concealment of the four gospels as soon as they appeared, of which the dying Church had not a copy

for a hundred years except the imperfect and corrupted gospel of Luke preserved by Marceon, which the Church authorities denounced and finally suppressed after it had an extensive circulation.

Marceon's gospel, with the gospel of Peter and gospel of the Hebrews, gave a dim light for the hundred years of gospel darkness (following the suppression of the gospels) so complete that Justin Martyr, the leading champion of Christianity, knew nothing of them.

Christianity really existed during three fourths of the first century, and where it was well nurtured by the apostles peace, joy, and spiritual communion abounded, as St. Paul and St. Luke describe, and a real brotherhood existed in some places, men having all things in common.

After that the helpless infant Church of the humbler ranks of society, its faithful apostles dead, with not a single successor in their mission, and its gospels suppressed, was at the mercy of false priests, who founded the apostate Church in the midst of paganism, which it so largely absorbed that Origen's teacher maintained that Christianity and paganism were essentially the same religion, and the pagan festival of December 25 was substituted for the real nativity of Jesus on the 12th of January, which was observed by the earlier Christians, who could not resist the paganizing tendency, and the pagan mind, accustomed to create gods of mortals (even deifying Nero), readily added Jesus to its list of deities, and made no objection to endowing Jesus with the ferocity of Nero in the gospels.

After the apostles' death there was a whole century for the gestation of the papacy and manufacture of its Bible, for which there was no immediate necessity, as all that the papacy needed was promptly manufactured and introduced into the epistles of St. Paul, which have so patched an appearance as to excite suspicion and much discussion of the question, Which are and which are not genuine?

When finally the Roman Bible was produced there was no discussion. The Church was accustomed to receive the dicta of bishops and priests as authoritative and infallible, and the original objectors to innovations were dead.

The imperial power under Nero and his successors approved this attempt to destroy a pure democratic religion by corruption, converting it into an ally of despotism by the Pauline forgeries which command everybody to obey the despotic

powers that be as ordained of God, and threatened damnation in an infinite hell to every brave lover of liberty. That liberty exists to-day in America (to a moderate extent) is only because human intelligence has outgrown this forgery on Paul, and Washington, Jefferson, Franklin, and Lincoln are preferred to the Romanized Paul.

Christianity was founded on divine love — the love of God to man, the love of man to God, and love of the brethren to each other, which Christ declared was the test of Christianity, the absence of which to-day proclaims the absence of Christianity if the words of Christ are accepted as its test.

The apostate Church reinstated the authority of the Old Testament, under which Jesus was crucified, and reversed his religion. For a God of love it substituted a God of infinite hate and terror, whose ordained purpose in creating the human race was the infinite torture of all but a few arbitrarily chosen to worship himself. Nero at that time was made a god, but the God of the apostasy was infinitely beyond Nero in every horrible quality — an insane monstrosity of a fierce imagination, excelling all the cautioned demoniac fancies of antiquity among the most barbarous nations.

But the moral sense of mankind has for many centuries not only endured but revelled in this horror, and still in the nineteenth century endures it passively, with a little shamefacedness when the subject is discussed in the light of humanity and common sense, with a timid effort to moderate, conceal, or deny the horror, which shows how completely the nature of man can be accommodated to *anything* by education, habit, and example.

The impossible fictitious Christ was made to resemble the insane Deity, and poured forth love and non-resistance alternately with instructions to hate everybody, threats of hell, and a distinct threat to *return to that generation* and send all to hell, whether living or dead, who had not accepted the horrible theology; after which the world was to be burned up. As eighteen centuries have passed since the total failure of this insane prediction, the wonder is why it is still retained or why it was ever introduced, being a self-evident forgery unless we believe Jesus a lunatic.

The ferocious doctrines of this fictitious and impossible Christ are so unpleasant even to read, that it is best to put

them in a foot-note to be studied by those who seldom seriously consult their Testament and realize what they have indorsed.*

Surely if "devils with devils damned firm concord hold," they could hardly have invented anything more diabolical than this self-evident forgery charged upon Christ. And yet how unconsciously has hypnotized Christendom accepted this moral poison and retained it in horror even after seeing its natural results in the *Holy* Inquisition and in Calvin, who tortured his victims with hot irons. The very orthodox persecutors really believed this terrible forgery and obeyed it; and the modern Church accepts it still from habit without really believing it and dare not obey it.

But the better portion of the world refuses to recognize this hideous mask held up before the face of Christ. It prefers to recognize him as the faultless expression of divine love, the ideal to which we should aspire, without having the moral energy to pronounce this mask a malignant invention.

It is a dulled and blunted moral sense which does not repel with horror the quotations given in the note, and he is utterly ignorant of Jesus Christ who can suppose for a moment that such language ever came from him.

And yet in the Anathema Maranatha of the apostate Church, in the tortures of the Inquisition and cruelties of the early Protestants, in the religious massacres and in the *auto-da-fé*, and in the energy with which Spain spent \$800,000,000 in attempting the extermination of the heretics of the Netherlands, we see that this religion of hate built on the buried ruins of Christianity has been for centuries a tragical reality.

Let us dismiss this loathsome theme briefly. All these horrors in principle, of which but a few are quoted, are interpolated as daring forgeries in the midst of the real gospels,

* I am come to send fire on the earth. Luke xii. 49.

Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division. Luke xii. 51.

Think not that I am come to send peace on earth: I came not to send peace, but a sword.

For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

And a man's foes shall be they of his own household.

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. Matthew x. 34-37.

The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law. Luke xii. 53.

If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Luke xiv. 26.

mutilated and garbled, and it is not difficult for any one with a clear intellect and an uncorrupted moral sense to expurgate for himself the Roman Testament and find a pure and charming volume left by rejecting everything absurd and evidently fictitious, everything incompatible with the purity, the love, the nobility, and the wisdom of Jesus; and this is what Bishop Faustus in the fourth century urged all Christians to do, because, as he said, these gospels were not written by the apostles, but by unknown men, and it was slandering the apostles to attribute such writings to them.

With a proper reverence, love, and admiration for Jesus we must be morally certain that nothing unworthy came from him, and that everything fictitious or debasing is a forgery. For though the four evangelists did write the gospels, what we have now was produced a hundred years after their deaths by a corrupt priesthood and is entitled to no credence when it is *prima facie* false.

Catiline was not more corrupt, wicked, or daring than the knaves (of whom Carabbas was the ringleader) who produced this book to establish the papacy and destroy Christianity.

The amount of political and social despotism, slavery, and slaughter for which it is responsible in Europe and America would require a large volume even to outline. It was of course successful at Rome, for it allied nominal Christianity to real despotism. The crowned murderer, Constantine, established this Church firmly, which might well be called Constantinity.

Christianity was entirely unknown at Rome after the second century. If it had been known, the noblest of Roman emperors, the philosopher and statesman, Marcus Aurelius, would have adopted and sustained a doctrine so much like his own sentiments. But he could not be deceived by the bastard church of Roman politicians, which always has been and still is a politico-religious combination for the conquest of the human race.

There was not a particle of real Christianity in its founders. They destroyed all gospel manuscripts they could reach; they kept in circulation more than fifty apocryphal productions to fill their dupes with ignorant superstition. They were in no sense successors of the primitive Christians whose names they assumed. They made no investigation to ascertain and record the life of Jesus while its witnesses were still living.

The memory of that wonderful life was not extinct when Paul was murdered. He said that numerous witnesses were living; but their testimony was not wanted; and I have a record of some whom they silenced.

Nor cared they to make a true record of the lives of the apostles whom they shunned—not even of that Peter whom they claim as their founder preaching at Rome and transmitting an authority he never assumed or possessed.

Sharp is the boundary line between the times of Paul and Peter and the church founded on the destruction of their real teaching and substitution of the church of despotism. No Peter ever pretended to hold the keys of heaven; no Jesus Christ ever claimed to be a God or creator, for he emphatically denied it; and no Christians of this apostolic time had any such ideas or any conception of drinking his blood or of his wrathful return in the clouds.

To introduce these ideas, it was necessary that the apostolic age should be blotted out—that Christianity should be entirely slain and out of sight when its doctrines were destroyed. But the murderer does not always succeed in hiding the body of the victim whose name he has assumed; and the relics of Christianity were not buried entirely out of sight, for the criminals feared no inquest under their absolute rule.

As lineal successors of the primitive Church, they would have preserved every manuscript and every relic of the apostolic times.

St. John and St. Peter were the most conspicuous of the sainted founders, and St. John survived all the rest. It is probable that they knew nothing of St. John far away at Smyrna. He was still alive when their deadly conspiracy was in active progress at Rome. They never called him to Rome, or obtained any record of his life, which would have been most deeply interesting to Christians. They covered his life with oblivion, not even knowing when or where he preached, and prepared for their dupes long after his death a reckless, second-century fiction of which the following is a specimen: "The churches founded by St. John were Smyrna, Pergamos, Sardis, Philadelphia, Laodicea, and Thyatira, to whom he directs his Book of Revelation!"

These names of churches were picked up from the Book of Revelation, which he never wrote—a wild effusion of meaningless, mediumistic insanity rejected by the churches

to which it was addressed, entirely rejected by the Christians of the first four centuries, which has addled the brains of all who have studied it. To attribute these ravings to St. John, the profound thinker and favorite of Jesus, is an insult to his memory. Next "Being at Ephesus [St. John never resided at Ephesus], he was ordered by the Emperor Domitian to be sent bound to Rome, where he was condemned to be cast into a caldron of boiling oil. But here a miracle appeared in his favor; the oil did him no injury, and Domitian, therefore, *not being able to put him to death*, banished him to Patmos to work in the mines. He was, however, recalled by Nerva, who succeeded Domitian after his decease, but was deemed a martyr on account of his having undergone the mode of an execution, though it did not take effect."

All this is but a piece of second or third century fiction at Rome, where it was believed that trees bowed down to worship the babe Jesus, and that St. Peter drove a camel twice through the eye of a needle to prove his power—fiction of the same childish sort which fills the officially indorsed lives of the saints and their exciting deeds, the remarkable record of mediæval superstition to which the Roman church still clings. The life of St. John I found in my old Protestant family Bible.

The truth is that St. John went to Rome, was not fettered, but respectfully treated, was never sent to Patmos for punishment, and therefore never recalled.

"He was the only apostle who escaped a violent death," is another falsehood, as both Matthias and Jude died natural deaths.

The entire church record of the apostles is as reckless and false as its official record of finding the original cross of the crucifixion deep in the earth, preserving it in a church under care of a Catholic saint, and sending out great numbers of fragments of the true cross to the devoted, while the true cross, notwithstanding the large amount of timber cut off for the faithful, remains entirely unchanged, as its guardian saint declares and the church officially maintains.

And all this superstitious rubbish (not worth quoting) in reference to the twelve disciples seems to be passively accepted by the Protestant church like an infant from its Roman mother who taught it that the anonymously compiled gospels were the word of God. And though believing the

Roman church corrupt and applying ugly epithets to it, it never inquired seriously into its fraudulent compilation, until of late theologians have found it impossible to discover whence it came. Yet it has engaged in the defence of the anonymous Testament with such deceptive works as Norton's "Genuineness of the Gospels."

The accounts of St. Peter are nearly as fictitious as those of John, ending in the fiction of his reverse crucifixion when in truth he was never crucified at all, and no respectable history can tell where he died or how, and even his residence in Rome is disputed.

The conspirators were glad to get rid of Peter, and never attended his burial if they were even aware of it. The Encyclopædia Britannica says: "As to death or martyrdom, of the time and place of that death we *know nothing* with even approximate probability." The magnificent cathedral over his supposed grave is a monumental lie.

The conspirators had not the decency even to inquire into the lives of the apostles or history of Jesus, for they cared only for their names. The literature which they countenanced concerning Jesus is disgustingly fictitious, and the first thirty years of his life are still unknown, excepting his infant escape and his appearance in the temple.

Christendom has forgotten God, dishonoring his name, his wisdom and love, to *worship a book* of anonymous origin, coming from those who have so far destroyed the history of Christianity as to prove their Bible worthless, by cutting it off from all evidence of its authenticity, all possibility of apostolic origin. In vain have historians, linguists, and theologians looked all through the oblivious period (the age of fraud and forgery) between Christianity and Romanism to find any substantial connection between them.

But have the Roman conspirators permanently destroyed all true history of Christianity and its apostles? This question was answered by the prophetic wisdom of Jesus before our eighteen centuries of moral darkness, when he said to his disciples that nothing could be permanently hidden, and that all should be revealed. Does Christendom believe this? I do — and time will establish it.

But if there were indeed no other evidence of the mission of Jesus Christ and truth of Christianity than the anonymous compilation bearing evidence of forgery on its face, which literary criticism has proved to be widely sepa-

rated from the apostolic age, then indeed the Church and all its theology are doomed to the same oblivion as the old myths of Joshua and the sun, Jericho and the rams' horns, Jonah and the whale, the talking donkey, the talking snake, and grandmother Eve, Mrs. Lot's salt statue and the pile of quartz miraculously brought three feet high, covering a large indefinite number of square miles (from thirty to a thousand).

It is toward such oblivion of religion that we are led by the "higher criticism," which has never been high enough to appreciate the genius of that Christianity which can never die, for it is the spirit of heaven flashed upon the earth, and as it came from heaven once, *it is coming again* in its own time and method.

This subject is too extensive to claim a place in THE ARENA, which is involved in the desperate struggles of humanity, the burning questions of the hour; but I must say in conclusion that the sixteen years of my recent investigations after much preparation will show that the Christianity of Christ is not lost nor forgotten, but that the history of him and his disciples down to the destruction of Christianity as a church will soon appear, showing the identification of the lofty wisdom of Jesus with the noblest results of modern science and the profoundest modern ethics, born out of humanity's deep sufferings, realizing that the brotherhood of humanity, the vital principle of Christianity, is the world's only salvation.

In returning to the wisdom of the Judean Saviour we begin the ending of eighteen centuries of misery during which man has been isolated from heaven.

This restoration of lost history is far more than a higher criticism. It is accompanied by evidences which the writer's friends regard as unanswerable, which challenge every reader's investigation, give history a broader basis, and satisfy the demands of the agnostic inquirer as well as the enlightened philanthropist and Christian.

THE MEDICAL CRISIS OF THE EIGHTEENTH CENTURY.

BY C. W. CRAM, M. D.

The history of the world presents many crises great and small. They may be seen in the heavens and upon the earth,—in the Church, in the political arena, in practical medicine, and in every pursuit of man as in every phase of physical existence.

The simple-minded native American of two centuries ago saw a portentous and direful crisis in an eclipse of the sun or of the moon. To him such an event was an occasion of terror. He had no means for estimating his danger; he could make no calculations upon efficient means for escaping a supposed calamity.

The intelligence that marks the civilization of the present century and that which preceded it not only makes visible an interesting epoch in the world's progress, but brings to view very distinctly the contrast between the helpful conditions of to-day as compared with the unenlightened and unhappy environment of the native of an earlier time.

This ability, through our intelligence, to discern danger, to estimate the extent of its menace, and thwart its purpose by calculations based upon substantial data, is well presented in the opening paragraph of Webster's great speech in his oratorical battle with Hayne on the floor of the Senate.

A commander out at sea, with vessel buffeted and tossed by the storm, is in control of an organization, the crew being the facile body of which he is the head. In the first lull of the storm he will give orders to investigate the situation. He will get his bearing by the compass, take his sounding, and ascertain his latitude and longitude. He has a given course to pursue, a port to enter, and the means at his command for the achievement of such purpose are scientific and adapted with precision. Not so in the medical crisis to which I will now call attention.

Here let it be clearly understood that this article is not dealing with the medical profession in its entirety, composed of three departments,—surgery, practical medicine, and obstet-

rics. Its drift bears alone upon one section of the triune — the department of practical medicine. Surgery is out in the open daylight of progressive thought, with a basis for scientific work. So it is with the department of obstetrics. But practical medicine is an old hulk out on the professional sea without sail, oar, rudder, compass, or north star. It has no head. It has no body, unless we accept as such the conglomerate mass of discordant elements seen in the opposing schools — the allopaths, eclectics, homœopaths, hydropaths, etc. Its reliance is on its voluminous tail, a prehensile tail, by which it clings tenaciously to old-time theories and dogmas.

The star-fish, resting upon the cool sand of the seashore, responds with his five arms to the impulse sent out from the concentric ganglion of his body. That ganglion is practically its head.

So man, at the head of the vertebrates, responds in every portion of his anatomy to influences sent out from the convolutions of the brain, from the *medulla oblongata* or from a neighboring basal ganglion.

But practical medicine has no head, while its body, composed of a half dozen hostile schools of medicine and presenting the paradox of life emanating from disorganization, has not even the impulse centre of the star-fish. It looks to its prehensile tail, with its old theories, dogmas, and traditions, for impulse and guidance. This is well illustrated in the shameful declaration of Massaria, a professor at Padua in the sixteenth century, that he would rather err with Galen, who lived in the second century, than be right in accepting any of the new views of his own time.

In order to obtain a fair view of the tremendous interests on the side of human life that were involved in the crisis of which I am writing, we must look at the medical doctrines taught and the character of the work accomplished in the department of practical medicine during the two thousand three hundred and fifty years that terminated about the middle of this century.

Hippocrates is generally credited with being the father of medicine. He lived and founded the medical profession about four hundred and fifty years before Christ. At that time the nervous system was unknown, and it was his belief that the blood was the life of the body, and that every movement of the body depended on that fluid. At the same time he taught that there were four fluids, — the blood, phlegm, black

bile and yellow bile. As he could see a man bleed to death, he naturally supposed that a patient prostrated with fever or any other ailment not surgical was suffering from some obscure involvement of the blood. So he based his plan of treatment on the blood. It was a new plan, for previous to his time, up to and through the Esculapian period, there was no systematic treatment of disease save by incantation and prayer.

Hippocrates generally found in his acute cases three indications for treatment, — blood-letting, concoction, and food prohibition.

By bleeding his patient he hoped to remove a portion of the disease from his body.

By "concoction" he proposed to increase the heat of that portion of the blood that remained in the body. He did this from the belief that fever, or the increased heat of the body, was produced by nature in an effort to throw off the poison from the blood by a process of fermentation. As he could aid this process only by making the body hotter than the fever made it, he would put the patient into a hot room and exclude, as far as possible, light, air, and water. It was a professional purgatory, best fitted to prepare the patient, not for the return of health, but for the narrow house in the cemetery.

His prohibition of food up to the crisis of the disease was apparently due to his ignorance of the bodily necessity of a continuous supply of nutriment. He knew nothing of the composition of the blood, or of its control, or of its offices, or of its circulation or supply, and he was as ignorant of anatomy, physiology, animal chemistry, and pathology as of the blood composition. But profound ignorance did not restrict his dogmatism.

On his self-sufficiency he erected the framework of a great profession, and assumed the function of a teacher before he had entered the novitiate of the pupil.

It is now well known that his blood theory of disease was a fatal error, and that his three indications for treatment — blood-letting, roasting, and starving — are appalling to the consciousness of the competent physician of to-day.

So irrational were the doctrines taught by the so-called dogmatic school which Hippocrates founded, that active opposition soon developed. Erasistratus opposed the blood-letting, and later Asclepiades antagonized the assumption that

nature made an effort to cure the sick. Meantime Aristotle had discovered the motor nerves. Herophilus followed with the discovery of the sensory nerves. Then new interest was awakened in the study of anatomy and physiology and in the practice of surgery and obstetrics, but no good came to the unfortunate department of practical medicine where the acute, epidemic, and chronic diseases are encountered.

The reason for this was not far to seek. Surgery has to do with the anatomy of the body. By the sense of sight and also of touch we may judge of its integrity. If there is fracture of bone, dislocation, tumor, abscess, or incised or lacerated wound, the attendant conditions can be seen and understood. There is no mystery in the case to obscure the treatment.

We may have, then, in surgery, professional work that is as scientific as can be seen in any department of the mechanic arts. And so with the obstetric art, that is now taught in our medical schools as a matter of absolute science.

But the department of practical medicine was a dark and unexplored region. Here all was uncertainty. Of the acute, epidemic, and chronic diseases nothing was known, save their uninvited and alarming presence. Their coming was a mystery, their course a painful reality, their termination an enigma to be guessed at in spite of medicine. Why the inflammation, fever, loss of appetite, and intense prostration? The doctors couldn't tell.

In this condition of medical affairs we see the cause of deep confusion that was soon followed by division into opposing schools. The first was that of the empirical sect. Then came the methodic. Soon followed the eclectic, and in after years the pneumatic, which was followed by other schools of medicine.

But little direct good came from all this contention, for all these schools accepted the leading Hippocratic error that all diseases were of the blood, their exceptions to the teaching of the dogmatic school having connection only with methods of investigation and practice. They were as deep in the darkness of uncertainty as the old school. The acute, epidemic, and chronic diseases were still profoundly mysterious in their distal and proximate cause, their phenomena and their pathology.

This scholastic *ensemble* of medical ignorance, first seen in the dogmatic school, proceeded abroad, stalked up into the

days of Christ, invaded the centuries, approached the dark ages, and there, as if some evil genius had decreed it for the curse of the world, found the great Galen ready to receive and uphold all the pernicious doctrines of the Hippocratic school. He not only accepted those doctrines, but guarded and fortified them.

So thoroughly did he do this against the new schools on one hand, and Crinas and others actively teaching astrological views of medical treatment on the other, that the old blood theory of disease and the triune for treatment — blood-letting, roasting, starving — went on stoutly through the darkness of the middle ages, and for twelve hundred years there was little change.

In the fourteenth century the destructive tendency of medical practice was increased. Mercury, which was introduced into practice in the eighth century, was seldom used until the syphilitic involvement six centuries later, when patients were salivated without the least reason. Not many years later patients were generally salivated without any distinction as to disease. If these patients recovered, it was at the expense of a broken constitution, effected through injurious action of mercury upon the nervous system.

The dogmatic triune, destructive for eighteen centuries, had become a quartet whose deadly career was to abridge human life for four centuries more.

Not only was the span of life decreased, but a depraved condition of the physical body was produced that was transmissible. Heredity handed down the curse upon the unborn, and we see the result in many who are crippled, unsymmetrical in form, stunted in growth, or in some way warped in physical, mental, or moral make-up; while others, on the same line of inherited tendency, suffer more acutely from rickets, hip-joint disease, Potts's disease, club-foot, and other surgical diseases that are precipitated by slight provocation. It is apparent, too, that many of the chronic diseases now treated medically bear the same relation to the old-time practice.

Yet all of this fearful work in the medical department that reaches back to a period four hundred and fifty years before Christ has the professional trade-mark, "Hippocratico-Galenical," and is strictly regular.

Near the dawn of the Christian era, Themison was the leader of the methodic school. Impressed with the appearance of unsuccessful work in restoring the sick to health,

Juvenal put the query: How many of the sick has Themison destroyed in one autumn?

It is now clear that if Themison had killed every patient that he saw during his whole professional career, his deadly work would have been mild compared with that of the Hippocratico-Galenical methods in their sweep of two thousand three hundred years.

Fortunately the eighteenth century dawned with quickened mental life. Thought was active, investigation on the alert. Evolution and revolution were earnestly at work in the overthrow of time-worn institutions and conditions. In the medical world the sunlight of reason smote the old-time fallacies. Men eager to receive truth were to be seen: the day for scientific achievement was at its dawn. Keppler and Galileo had introduced their system of mathematical reasoning for obtaining scientific conclusions. Lord Bacon had proposed his method of induction.

Up to this time all schools of medicine taught the humoral pathology, or the blood theory of disease. A higher range of thought now gave new light. The old theory began to fade from sight, and the quartet of blood-letting, roasting, starving, and salivating was put upon the defensive.

Stahl was first to obtain prominence with a new theory. He taught that the rational soul of man controlled the whole economy of his body. His views were largely accepted in Germany. However, while they were teaching his theory and his methods in practice in the University of Halle, Hoffman, one of its professors, ardently opposed them, while he advanced the physiology of the nervous system as a guide to medical practice. Here was a discovery. It was the first rift in the ancient obscurity of medicine.

The light seen was but feeble compared with the fulness of that emitted by the nervous system to-day; yet Hoffman's eyes discerned its portent, though he was unable to outline and measure its full significance. While this light was feeble, there was still great strength in the ignorance, selfishness, prejudice, and intolerance of old-time dogmatism.

At this juncture in medical affairs, the great Boerhaave was at the summit of his fame. Did he see the new light and aid in disseminating its life-giving rays? He saw, but did not heed, accept, or aid the new light. He was brilliant and masterly, and preferred to advance theories of his own, which time has proved to be wholly untenable. His influ-

ence was as great in England as was that of Stahl in Germany. Their systems were amplified on errors. Yet from both came an indirect gain to science, inasmuch as they were a protest against the more fatal errors of the Hippocratico-Galenical school.

Haller, who became famous as a physiologist, and who had been a pupil of Boerhaave, proclaimed his discovery of irritability as a property of the physical organism, especially of the muscular system of animal life, and of sensibility as applied to the sensory system. This threw wide open the doorway for the advance of Hoffman's nervous-system theory; and Cullen, one of the most advanced physicians of that day, formulated a system of practice on that basis. The rapid advance in the physiology of the nervous system gave him an advantage over Hoffman.

Cullen was active in support of his views, but he was actively opposed by Dr. John Brown, who was advocating a system of his own, holding that all diseases could be reduced to "the two general heads of direct and indirect debility, or debility arising from a deficiency or an excess of excitement." His system admitted only sthenic and asthenic conditions. In the former he made free use of the lancet. This indicated that it was hard for him to break entirely away from the old practice. His system was narrow and of evil tendency.

Following Brown came Dr. Erasmus Darwin in support of the physiological or nervous-system theory of disease. As Cullen was in advance of Hoffman, so Darwin was in advance of Cullen. This was made possible by the continued progress in the attainment of knowledge of the physiology of the nervous system.

Darwin called attention to the connection throughout the bodily organism, and "placed theory and treatment upon the doctrine of association," claiming that even the symptoms of fever came from irregular action of the nerves.

Back of every disease there existed a pathological condition of at least a portion of the nervous system.

It was disturbed physiology that gave rise to the phenomena incident to morbid anatomy or a pathological condition of the body. This was the truth of science, but it was not generally accepted. Like Stahl, Hoffman, Boerhaave, Cullen, and Brown, Darwin had followers, but he found no earnest and general upholding of a grand theory. The time was not ripe for it.

Bichât had not yet completed his foundation in general anatomy for a full and clear exhibit of physiology and physiological medication; Magendie had not demonstrated the physiology of the spinal nerves; and Claude Bernard and others had not performed the remarkable vivisections that have since proved that normal physiology is the standard of health, and that deranged physiology constitutes the pathology of the sick.

So Darwin and his colleagues, like Pythagoras and Philolaus in the early history of astronomical research, saw clearly the head-light of approaching science, and were filled with the promptings of a great truth, yet, from want of proper and sufficient data, were unable to establish a representative system.

The old triune-quartet of practice, however, received a blow sufficiently hard to produce its death, but no new theory as to disease was prominently sustained, nor did any new method of practice alone supplant the old, the medical work that continued partaking largely of the systems of Stahl, Boerhaave, and Brown, though deeply tinctured with the physiological ideas of Hoffman and his followers.

The present low state of medical practice, with its death-rate but little less than hundreds of years ago, indicates a great loss sustained by the non-acceptance of the new physiological theory. What anatomy is to surgery, physiology should be to practical medicine — the basis of scientific medication.

In surgery we never look for a death to follow the fracture of a limb, though it may be a compound fracture, unless it is seriously complicated. But our fevers, which are far less serious at the outset than a compound fracture, have a death-rate of from five to fifty per cent without any complications. Now to cut the death-rate in fevers down to its surgical level in compound fractures it is necessary for the physician to understand the pathology of fever as well as the surgeon does that of compound fracture. This is impossible as long as the old-time ignorance of the real nature of the acute diseases continues to exist. Here we see the necessity of the adoption of the Hoffman theory; for under it we would know the pathology and the proximate cause in all of the acute diseases.

There was a time — a long time — when the movements of the heavenly bodies were clouded in mystery. Copernicus, alive to progress, opened a way for the light of science, and

man saw in the vast realm above the wonderful system of universal movement before unknown.

It should be observed that the interests of life and health made no demand for this educational development. In astronomy ignorance may indeed be bliss to those who never look upward or think upward. But in the department of practical medicine the joys of health, and life itself, are at stake. So we cannot doubt that, on the upbuilding line of progress, the one thing needful for the salvation of the physical body will come—the light of opportunity for scientific medication.

That the death-rate is about the same in all the medical schools, though in creed or in practice they are sharply antagonistic, is strong proof that they are all wrong. And they are wrong because, having never been taught what disease is, they have no reliable guide for the administration of medicine.

In the antagonism between the allopath and the homœopath, the size of the dose is the chief point in dispute. The former has a standard by which he gives a large dose; the latter, to meet the same symptoms, gives a dose that is infinitesimally small. It appears that as many patients recover under the one as under the other form of treatment. Now if the allopath and the homœopath in their practice will put aside external appliances and rely wholly on the internal use of medicine, the Christian scientist, using no medicine, but acting upon the body through the mind, will save proportionately as many patients as in either of the other cases.

If this conclusion is correct, — and it is in accord with my experience in medicine, — it is proof of the uselessness of the internal administration of medicine on the *present lines of general practice*.

This prompts the query, Can we have a basis where medicine can do accurate, scientific work in overthrowing disease? Yes; in a limited manner we already possess it. It is the physiological method that Magendie, following in the footsteps of Bichât, introduced into practice nearly a century ago. He began this scientific work by using strychnine, a spinal stimulant, to restore the physiology of the powerless muscles in a case of paralysis. It is now known that in every disease there is lost power to be restored either in the nervous system of animal life or in the organic system of nerves. This view is the outgrowth of Hoffman's

theory, and Magendie's work was a practical application of it in therapeutics.

Casper, in his great work on Forensic Medicine, published forty years ago, recognized man as a machine. Dunglison, in his History of Medicine, issued twenty years ago, also makes reference to man as a machine. So does Landois in his great work on Physiology of a more recent date. And every intelligent physician will accept this conclusion.

When our medical colleges accept this great truth, they must accept its corollary that every machine has two prime factors — the machinery and the power that runs the machinery. We know where to find the machinery of the body; it is in the anatomy where surgery comes up smiling.

But as to the power — what is it? Where is it? How is it obtained? How is it applied? In what portion of the anatomy is its reserve held? When the eminent professor in physiology will properly answer these questions we shall have the key that will let in a full blaze of light on the thick darkness that has so long enveloped professional work in the department of practical medicine.

The engineer upon the steam engine thoroughly understands the power that runs his "iron horse." He knows what it is, how it is secured, how it is applied, and how it is controlled. So the machinist who puts up any machine made by human hands understands the power that is to run it. The physician is the only man in the wide world who has charge of a machine without having been taught what its power is, and how it is secured, applied, and controlled, — and this machine the acme of all mechanism! What a burning shame that this machine, man, while thrilled with life and its aspirations that are human, can only live at the sufferance of blind chance, while for the management and maintenance of the inanimate machine the highest degree of skill that is known to the science of progress is at command!

In concluding I will present a matter of belief: Had not the strenuous advocacy of the individual theories of Stahl, Boerhaave, and Brown, which have been repudiated, been contemporaneous with the unfolding of the physiological or nervous-system theory of Hoffman, Cullen, and Darwin, the latter theory would have been accepted by the profession before the close of the last century. In this event, the most active investigations would have been directed to the nervous system, and its double organization, with the relation of

the organic to the animal nerves, would have been demonstrated. This would involve the elucidation of the power as it is expressed in every act of physiology, and we should be able to see that pathology is simply deranged physiology. This would give the physician scientific control of what we call disease. Not the least importance would attach to the distal causes of the acute diseases, the overthrow of the nerve power being the proximate cause of all the morbid phenomena to be seen. With the reinstatement of the normal nerve control disease would disappear.

In the full consummation of this theory we should witness the grandest achievement that human progress has scored since civilization began.

KATE FIELD.

BY LILIAN WHITING.

"I will paint her as I see her."

Kate Field was a woman who impressed the imagination. She abounded in spiritual vitality. Delicate in physique, artistic in temperament, exquisite in taste, lofty in all poetic and heroic feeling, she had that intense and finely strung nature that leaves in some form or other its haunting impress. She was

made of spirit and fire, and dew,

and her tenacity of endurance was a striking illustration of the signal power of the mind over the body. The pathos of her death, alone in a foreign land, is something that "lies too deep for tears." The unfaltering courage of her struggle during the last five years of her life, the ceaseless and splendid energy which she opposed to a series of disasters, translates personal regard to that enthusiasm which greatness of character must compel from us all. Kate Field was one, indeed,

Who walked too straight for fortune's end,
Who loved too true to keep a friend,

and she had the defects of her qualities which sometimes led to her being misunderstood. She was sincere to a fault. Margaret Fuller once said that "A truth-teller is a truth-compeller," and this assertion might well be applied to Miss Field. Her truth was crystal clear, and hypocrisy and insincerity shrank abashed before her presence. Not unfrequently she proclaimed some unpalatable truth with less tact than frankness, from which a more politic person would have refrained. Her friendships were somewhat of the heroic fibre, and those who require the ministry of flattery did not receive from her any incense to their self-love. Friendship represented to her a noble sincerity and unfaltering faith which held nothing in common with vain phrasings. She had the unconscious exactingness of a lofty nature; where she gave faith she gave largely, and she expected the same generous and genuine comprehension in return. When this failed, she scorned to explain herself, and thus she was liable

to misconstructions. A keen sense of honor was among her strongest qualities, and as a friend Kate Field was ideal. Her loyalty was flawless, and her tenderness was as profound and as unchanging as it was delicate and reserved in outward demonstration.

Miss Field's varied and prismatic life flashes before one like a romance of destiny. It was strangely rich in exquisite and unique experiences. It rose before me like an incantation, like a vision, like a dream, on a June morning of this past summer, as I sat alone in the English cemetery in Florence by the tomb of Elizabeth Barrett Browning. By some rhythmic coincidence of fate the day was almost the anniversary of Mrs. Browning's death (which occurred at Casa Guidi on June 29, 1861), at which time Kate Field was in Florence under the care of Isa Blagden, Mrs. Browning's dearest friend. In company with Miss Blagden the young girl often passed days at a time with the Brownings at Casa Guidi, and at the time of Mrs. Browning's death she wrote for the *Atlantic Monthly* a paper on this greatest of woman poets, which remains to this day the most perfect interpretation ever given of Mrs. Browning. From this I had quoted in an article on Mrs. Browning, in a magazine article a few months since, and just after Miss Field's death in Hawaii, last May, a tender tribute to her in the leading Honolulu paper (entitled "She will be Immortal in our Hearts") said of Miss Field:

She has spoken of her life in Italy to only one woman in Honolulu, — one who knew nothing of her early life until, on picking up a recent number of *The Bookman*, she found in an article on Mrs. Browning passages quoted from Kate Field, which revealed her intimate knowledge of the Florentine circle. When Miss Field was told of this discovery her face grew sad and tender as her thoughts flew back to those golden days. Yes, indeed, she had known the Brownings and Walter Savage Landor. He taught her Latin and formed her English style. Little wonder that her style was a well of pure English fed by perpetual springs of life and wit.

On that golden June Sunday, as I sat by the tomb marked "E. B. B.," with the grave of Isa Blagden almost within touch and that of Landor, with the kneeling woman sculptured in marble at its head, very near, as I sat in the shadow of the tall, dark cypress trees, the silence broken only by the chirp of birds, —

O, the little birds sang east, and the little birds sang west, —
the life of Kate Field seemed to rise as a panorama before

me. It was but five weeks since her mortal form had been placed in the flower-laden casket in Honolulu; it was thirty-five years since she had stood — a girl of eighteen with her visions before her — by that grave of one who had been to her, supremely, friend and poet. And now the drama of earth for her, too, was over. The gifted girl who had been the idol of that choice circle of spirits — Mrs. Browning, Landor, Isa Blagden, by whose graves I sat — had now rejoined them in the life just beyond. The moment was a dramatic one.

Kate Field was the only child of Joseph M. and Eliza (Riddle) Field, and a cousin of George Riddle, the distinguished reader. She was born in St. Louis, where her parents, both actors on the stage, were then living. Mr. Field was a journalist as well as an actor, and at that time was publishing his sparkling daily paper, the *Reveille*. He could trace his direct descent from Nathaniel Field, one of the Elizabethan dramatists and the friend of Shakespeare. An old friend of Mr. and Mrs. Field's visiting them when Kate was about seven years old thus speaks of her:

A little maiden, with lithe, slender form, great blue-gray eyes, with the fairest of skins and a well-developed head covered with a mass of curls, brown, tinted with gold, — I see now her bonny bright face, and hear her gay laugh as her papa teased her about some nonsense. For while it was evident that she was wrapped deep in the tender mother's heart, it was even more evident that she was her father's idol.

Not strictly beautiful, Kate Field had always that delicate grace, more beautiful than beauty, — an exquisite charm, as undefinable as a strain of music. She was pre-eminently "a spirit finely touched, but to fine issues." In her childhood she was placed in school near Boston, and she studied under private tutors here and there. In her early girlhood she was taken to Florence, and there placed under the care of Miss Blagden (who occupied the Villa Belosguardo immortalized in "Aurora Leigh"), where for five years she studied music and the languages. Her aim at this time was the lyric stage, and meeting her, Bayard Taylor remarked to a friend that here was a girl with the most remarkable literary promise, who yet was possessed to go upon the operatic stage. A fall from a horse obliged her to relinquish this purpose, and to literature she turned, writing at this time a series of exquisite papers for the *Atlantic Monthly*, on Walter Savage Landor, on "English Authors in Florence," on Mrs. Browning, Ristori, "A Conversation on the Stage," and other matters of life or criticism. During

these years she was under most stimulating influences. The gifted girl was the idol of a choice group, residents and those who came and went, including Landor, the Brownings, the Trollopes, Dall' Ongaro the Italian poet, George Eliot and Mr. Lewes, and others. George Eliot took a great interest in her — an interest that deepened in later years to a permanent friendship. Vedder painted her portrait, — a picture now in the possession of the Boston Museum of Fine Arts. These dawning years of the girl's life tempt one to linger over so fair a picture, with the purple hills and marvellous sunsets of Florence for its background; but life and stories must always move on. At this time Kate Field was considered by her uncle, Milton B. Sanford, a Newport millionaire, as his heiress, a prospect she sacrificed out of her patriotism and her intense love of justice to the colored race. The war came on, and she began a series of press letters, espousing the Union side. Her uncle's sympathies were with the South, and her loyalty caused her the loss of this inheritance, a matter she never regretted; and in this instance, alone, one grasps the key to the supremely noble quality of Kate Field. She was a woman who kept faith with her ideals. What higher tribute could be given?

In the decade of the seventies, Miss Field was largely in London and Paris, writing a series of brilliant press letters. The Bell telephone was then being introduced in London, and Miss Field became deeply interested in the new invention. She wrote a number of valuable articles regarding it for the *London Times*. She sang for the Queen through it, and the company, in acknowledgment of this, gave her a number of shares which subsequently rose on her hands and gave her a modest fortune. Two books entitled "Hap Hazard" and "Ten Days in Spain" contain the essence of her experiences and observations during this period. Her social outlook was wide. She was a much-sought dinner guest, this brilliant young woman, whose wit and repartee were quoted on two continents, and her personal friends included too large a circle of noted authors and artists for space to admit of mention here. Mr. Browning greatly valued her criticism and read to her one of his dramatic poems before its appearance. Both by heredity and circumstance she was always closely associated with the drama, and her criticism of Ristori, her critical biography of Fechter, and other writing on the drama won high recognition. Of

late years, writing of Paderewski, she characterized him as having "the head of a poet and the face of a spirit."

The decade of the eighties ushered her into new and stirring experiences. She determined to hitch her wagon to the star of Empire and study the great West. For years she had been a student and keen critic of British and American politics, and the great work of her life came in her crusade against treason in the guise of Mormonism. Her lectures and her personal pleadings before Congress aroused the entire country, and to her vigilance is chiefly due the improved legislation regarding Utah.

On the lecture platform Miss Field had a very distinctive place. She had a rare combination of the intellectual and the artistic qualities. Her personal grace, her distinction of manner, and a certain indefinable charm of presence were telling attributes as a speaker. Her power and eloquence made her a leading factor in the latter-day progress of our country.

The object of her first lecture, when she was a girl in her early twenties, was to tell the story of the neglect of John Brown's grave and to organize a company to purchase and care for it. Forty-eight hours after the girlish figure, in pale blue and white silk, with her bonny brown hair tied with a bonny blue ribbon, appeared on the stage to tell the impressive story, every share was taken and the purchase money raised. The last work of her life in America, in the few weeks just before sailing for Hawaii, was to raise funds in Chicago for the transportation of the John Brown fort back to Virginia (whence it had been taken for the exposition) to be placed permanently on a site at Harper's Ferry which had been donated through her efforts. Is it not well, indeed, that her country should hold in honor and reverence the name of Kate Field?

For many years she made her home in New York, where, in a favorite hotel, she had a suite of rooms made beautiful with her books and pictures, her grand piano and her souvenirs of travel. She gave delightful little dinners, and had friends and guests constantly about her. In 1890 she transferred her home to the national capital, on establishing her weekly review, *Kate Field's Washington*. Entertaining with her was a fine art, and she was always a brilliant figure in society. Three distinctive objects successively engaged her editorial work,—the cause of free art, the

securing of an international copyright law, and the Hawaiian problem. In the interest of removing the tax on art she labored incessantly, appearing before Congress to plead the cause; and to her efforts is chiefly due the great blessing that art to-day is free. The French government recognized her service by conferring on her its highest distinction, naming her an "Officier de l'Instruction Publique," and decorating her with the "Palms of the Academy," in the form of a beautiful pin in diamonds and gold. It is the highest distinction ever conferred upon any American woman. Her work for the international copyright law was valuable, and Mr. Lowell, Phillips Brooks, Mr. Stedman, and hosts of others expressed to her in letters their gratitude for her effective aid.

The Hawaiian problem began to engage her pen some years ago, and when, in April of 1895, her health obliged her to suspend the publication of her *Washington* and seek rest, destiny seemed to lead her to these islands, where her sudden death in Honolulu, on May 19, 1896, was a touching event that sent its thrill of sorrow throughout the entire country. She was engaged in some of the most important work of her life, — a work in which she was herself deeply interested, and whose conduct was a matter of no little significance to the nation. For the past few years Miss Field had written more about Hawaii than almost any other subject, and when forced to seek change of climate, an agreeable work seemed to lie in this direction. Hon. H. H. Kohlsaas, the accomplished editor of the *Chicago Times-Herald*, has always held the opinion that Hawaii should be annexed and under the protection of the United States. To carry out his desire for accurate data, and to give Miss Field the rest and change she needed, Mr. Kohlsaas commissioned her to go to that country and study the situation. On this journey she sailed from San Francisco last autumn, arriving at Honolulu in November.

She entered on the work with that intelligent zeal and thoroughness of method which so characterized her. She ingratiated herself with the natives and gained the confidence of the authorities. Her writing was very judiciously handled, and when she spoke of the government of the country, her letters were read at cabinet meetings before they were mailed. Sometimes they were changed in part, but usually they were sent as originally written. The government

recognized in Miss Field a worker for the good of the country, and seldom took any exception to her convictions or her expressed opinions. She obtained from President Dole the first interview that he had ever granted to the press. She investigated the sugar interest; she lectured for the benefit of a kindergarten and other local work. Afar from the brilliant cosmopolitan life to which she had so long been accustomed, she entered with force and fervor into all that made for advancement in Hawaii.

Kate Field gave her life, literally, for Hawaii. She had undertaken the closest observations by going from island to island, almost from house to house, meeting and mingling with the natives and learning the absolute status of their lives and progress. "She has shown what a woman can do toward shaping public opinion and making the world better for her having lived in it," said a Honolulu paper of her after the touching pathos of her death.

This last remarkable chapter of Kate Field's life was, indeed, one of supreme distinction and beauty. In the midst of her absorbing work, with hardly twenty-four hours of illness, she went out and on to the new life. The riddle of progress had always haunted her eager mind. All her life had been a quest. Always had she fared forth in search of new realms of thought and purpose.

Sensitive to a fault, her life was something of that spiritual tragedy which results when such a spirit beats against the adverse conditions of this world. But she had, too, a keen sense of humor and an infinite gift for seeing the funny side of things, and she was fortunate in always having a largeness of outlook that left no room for undue dwelling on petty details. She was the artist born, and both by gifts and grace this temperament dominated her. Her culture was as exquisite as it was extended, and her conversation was of the choicest quality. A woman of marvellous gifts, of the most generous and noble nature, intense in energy, she lived and died the life of a heroine. The wonderful outpouring of love and admiration for her by the people of Hawaii was deeply impressive. She was borne to the vault in the flower-heaped casket draped with the stars and stripes—fit emblem for one with whom patriotism was a passion—with almost royal honors. The people poured out lavish tributes of love and respect to her whose whole life had been service to truth and progress.

She believed in God and immortality. She was deeply interested in psychical science. "I am one of those who believe in the communion of the unseen," she wrote in a private letter within a few weeks of her death. Some years ago she said to me during a conversation regarding the future life, "I look to see science prove immortality." The remark was fraught with something of that prophetic power with which a certain temperamental force of insight always invested her. That science must and will prove immortality is the message of to-day, for there is a distinct and recognizable approach of the two worlds, the seen and the unseen, each of which is flashing its signals to the other. In the higher spiritualization of life here will be found the conditions for communion with the life beyond.

On that life have the eager mind, the generous heart, the noble purposes that informed the spirit of Kate Field entered. She was always deeply interested in psychical problems, and she was one of the earliest experimenters with planchette. In 1868 she published a little book entitled "Planchette's Diary," in which she narrated her experience with it (the numerous messages written through her hand being of rather an unusual character), and in this book she said :

I have no prejudice against a belief in spiritual communion. If we are endowed with immortal souls and preserve an individuality in another existence, it seems to me natural, judging by my own feeling of what I should be impelled to do, that spirits should desire to communicate with their friends on earth. The Bible teems with supernatural visitations, and if they are possible at one time who shall say they are impossible at another?

This mental attitude was an advanced one at the time it was recorded: with the subsequent development of psychic science Miss Field kept always in touch. The interest with which she has entered on the life beyond is its own consolation to those to whom her companionship was so dear and her personal presence one of perpetual charm. Over her grave in Mount Auburn we may well lay the immortelles of fame, the roses of love, the lilies of eternal peace.

The world is the better, social progress is the more advanced, and the world of the unseen is nearer and more real because of the life, of the infinite energy, of the lofty purposes of Kate Field.

NIGHT AND DAY.

BY REV. G. D. COLEMAN.

When night her dusky mantle spreads
O'er objects here below,
And nature fades from mortal sight
And dies the sunset glow,

Then shines the heaven with starry swarms,
And glory is revealed,
Eternal knowledge is proclaimed,
Eternal wisdom sealed.

In daylight things of sight appear,
The passing temporal shows;
But night reveals eternal truths,
Diviner wisdom glows.

The things unseen in brightest day
Are shown forth by the night,
And darkness opens wide the gates
To heaven's broader sight.

So ever fortune's favored ones,
That seem a moment blessed,
That bask in favor, wealth, and power
And are in purple dressed,

Can see but what the day reveals,
Are blind to higher things,
They know not God's eternal truth
The happiness it brings.

But 'tis the poet, prophet, sage,
Whose soul is not a clod,
Whose life, though spent in shadows here
Still lives the life of God.

Then envy not his portion full,
He is the child of day,
His time is now, his pleasure short,
'Twill quickly pass away.

But thou hast life he knows not of,
A heritage divine,
A nobler view while here below,
A future beyond time.

FOUR EPOCHS IN THE HISTORY OF OUR REPUBLIC.

BY B. O. FLOWER.

Four great epochs stand out in bold relief since our fathers protested against a foreign yoke. They may be summed up as follows:

(1.) Tyranny of a foreign power, or taxation without representation.

(2.) The tyranny of the money power, or the baleful influence of the United States National Bank in American politics.

(3.) The conflict of a nation half slave and half free, or the slavery of the African race.

(4.) The fierce battle of a plutocracy intrenched by special privileges against the wealth-creators of the nation, or the despotism of acquired wealth over the masses who create wealth.

In the first conflict we find England and the "respectables," or the "Tory class," arrayed against the people. John Hancock and Samuel Adams were, in the eyes of conservatism and the upholders of injustice cloaked in law, traitors and criminals deserving death. So also were Washington, Jefferson, and Franklin, and the battle was fought with fearful odds against the patriots who fought for justice and a larger life; the great power of England and her hired Hessians were in the front, the Indians were in the rear, while the country was honeycombed with Tories at home. Yet, armed with justice and compelled to accept serfdom or the desperate alternative of war, the little band of freemen conquered the allied powers and the mercenaries who fought against them.

The second great epoch was the struggle of the National Bank, or monopoly in the circulating medium. The bank had, octopus-like, extended its tentacles around Congress and the press. The hour was crucial in the history of the nation. Republican institutions were in peril, and in the supreme moment of need a man came forth, *a man from the people, who could not be bought*, not even by the great National



GEORGE WASHINGTON.

Bank which controlled the treasure of our government. The war between the sturdy patriot and the money power was almost as desperate as the struggle now being waged by the wealth-creators and the trusts, the monopolies and the gold magnates and their minions to-day. In speaking of this battle of giants, the scholarly ex-congressman, George Fred Williams of Massachusetts, in a recent address uttered these pertinent remarks :

“In 1832 there had been erected in this country an enormous and overpowering influence in the monetary force of the country known as the United States Bank. It handled all the treasure of the government. It had the power of

issuing notes, and in 1832, when Andrew Jackson was again to be a candidate for the presidency, the president of that bank, the great banking king of that day, the Pierpont Morgan and the greatest Belmont patriot of 1832, Mr. Nicholas Biddle, went to President Jackson and reminded him that he, Mr. Biddle, had the power to defeat him for re-election.

"He had given out that that bank was watching over and caring for the interests of the people, the finances of the country could not survive, and he reminded Andrew Jackson — and how familiar this proceeding is to-day — that his bank, by its control of credits through the country, could control the business men and regulate the nominations of all the candidates in the coming election, including the President.

"Jackson is reported to have made this answer to Mr. Biddle, and I may be pardoned by a sensitive public if I use President Jackson's exact words: 'If your bank can make and unmake Presidents, governors, and congressmen, that is a damned sight too much power for any one man or institution to hold. And if you bribe Congress to recharter your bank, I will veto the new charter.'

"Then the fight was on. Then a mighty power began to gather its forces just as it is gathering them now. The newspaper press turned against him and went for the bank. But President Jackson had something to say concerning the newspapers at that time. On July 10, during his canvass he wrote these words concerning the press: 'The fact that the bank controls, and in some cases substantially owns, and by its money supports some of the leading presses of the country is now clearly established.'

The struggle was relentless. On the one side was incipient plutocracy or a new oligarchy of wealth which controlled the press and to a large extent intimidated business men, but the instincts of the people were with the *unmortgaged patriot*. His triumphant election marked the overthrow of the bank, with its immense possibilities for evil, as a monopoly of the medium of exchange; and though the experiment which followed was not well matured and like many other experiments in free government could not be said to be satisfactory, the defeat of the octopus, which had already grown so powerful, arrogant, and unscrupulous, saved the republic from an evil more to be dreaded than the sword of a foreign foe.



THOMAS JEFFERSON.

The third great epoch was the culmination of a long-waged struggle of a government half slave and half free. The North deserves no particular credit for being free. Indeed New England generally, which in early days was most industrious in slave catching and trading, and at a later day Boston and New York, were swayed by cupidity far more than conscience, even though these cities had far less direct interest in maintaining slavery than the Southern States. The lawlessness of the "*best element*" of Boston and the subserviency of the clergy in the early days of the anti-slavery agitation are too much matters of history to need

more than passing mention. At length, however, the issue which politicians fought so hard to sidetrack became the paramount question, and men felt what Lincoln later expressed, when he declared that the nation could not remain half slave and half free, that it must become all slave or all free. At the crucial hour the great prairie State of Illinois sent forth an adopted son destined to stand among the most commanding figures in history. *He was a plain, homely man to look upon, but he had the keen perception and tact of a statesman and the conscience and heart of a man.* He was unmercifully caricatured by the eastern press, and abuse and calumny took the place of argument. It was said he might be a good rail-splitter, but he was wholly unfit to be the Chief Executive even in a time of peace. *The people thought differently.* They trusted the man whom they knew by their instincts to be honest, patriotic, and noble-souled. They nominated and elected him in spite of the bitter opposition and brutal ridicule of conservatism and conventionalism. To-day he towers aloft in the pantheon of fame, one of the noblest and manliest figures in the history of our nation.

Abraham Lincoln was a prophet: he saw with alarm the rise of a plutocracy through *special privileges*, and expressed his well-grounded fears for the future. What he foresaw has come to pass. We are at the present hour in the midst of an epoch-marking conflict as clear-cut as those which marked the other struggles our republic has undergone, as boldly outlined as that which was consummated when the patricians of ancient Rome overthrew the Gracchi and established an oligarchy of birth and wealth more terrible than a limited monarchy, on the ashes of republican Rome. To-day democracy is on trial and Illinois has again furnished a son to lead the forces of freedom, progress, prosperity, law, and order against the money-changers and the opulent and lawless trusts, monopolies, and baleful Old World influences. This time the standard bearer of the people was born, raised, and educated in Illinois, after which he moved to another great western commonwealth, and, singular enough, he settled in a city bearing the name of the great commoner and emancipator of our last great epoch. Will he triumph? That depends upon the various factors which have been present in our other great struggles. The corrupt power of the gold ring of



ANDREW JACKSON.

Europe and America, with unlimited wealth, aided by the trusts, monopolies, and combines and an administration false to *every instinct* of democratic government, are arrayed against the people. The odds seem insurmountable; but so they seemed in the times of Jackson and Lincoln. If the people fail now, the growing misery of the past thirty years will be greatly augmented, while the few will grow vastly richer, until the burden of the masses will be unendurable. Then will come a change, or the republic will go as did ancient Rome, and society will be, in even a



ABRAHAM LINCOLN.

more real sense than when Hugo made his observation prior to the downfall of Napoleon III, "one part tyrant and the rest slave." Hence, as patriots, as freemen, and as lovers of peace, prosperity, and the triumph of the principles of free government, a solemn and august duty confronts every true American. The present is no time for halting or indecision. All voters should sink party prejudices and array themselves against the double-headed party of plutocracy and centralized wealth. If there ever was an hour when freemen should refuse to sell their birthright, and be vigilant workers for home, freedom, prosperity, and the great republic, that hour is now.



WILLIAM J. BRYAN.

The election of Mr. Bryan will mean the rejuvenation of democracy and the salvation of republican government from a lawless plutocracy, the most dangerous of all despotisms.

FREE COINAGE INDISPENSABLE, BUT NOT A PANACEA.

PASSENGER FARES, FREIGHT CHARGES, AND FREE PASSES.

BY JUSTICE WALTER CLARK, LL. D.

The question has been often asked whether the free coinage of silver would be a panacea for the depression under which the country now drags out a lingering life. The friends of free coinage do not consider it a universal remedy, but an indispensable one. The single gold standard is the rock which has been placed against the door where our hopes have been buried, and until it is rolled away there can be no resurrection of our prosperity. Dives is urgently opposed to the removal of the stone, but certainly Lazarus cannot come forth till it has been taken away.

Among the many oppressions visited upon the masses by their present masters who have "laden the people with burdens grievous to be borne, but which they will not touch with so much as one of their little fingers," are the freight rates and passenger fares, which have not decreased with the decrease in the value of our products, but have enhanced with the enhanced value of the dollar, the owners of the great railway lines being among the most active agents in procuring the adoption of the gold standard, and they are the largest contributors to the campaign fund to be used against the restoration of silver to free coinage.

J. Pierpont Morgan, who was conspicuous in procuring Mr. Cleveland to issue the \$262,000,000 of bonds, and whose firm shared largely in the \$18,000,000 of profits the syndicate made by handling that issue, is the principal owner of the Southern Railway Company's lines. When cotton was fifteen cents a pound (as it still remains in Mexico) one pound of cotton would pay for five miles of passenger fare on his railroads; now, though he and his combination have increased the value of money till cotton brings only six to seven cents a pound, he has not reduced his fares nor freights, and a pound of cotton will only carry its producer two miles instead

of five as formerly. Freights remain as high as ever, and vegetable gardening, which should be a very profitable business, has been reduced to the same level as other farming business, and in both alike all the profit is absorbed by the transportation charges.

Inter-State Commission. Is there no protection for the people? Certainly there is, but it is in their own hands. It cannot be found in the railroad commissions. The Inter-State Commission has proved so utterly inefficient that two of the great parties have recently put into their platforms demands for its being made really efficient. In fact the Inter-State Commission has practically restricted itself to protecting the corporations against hurting each other by reducing rates, with no protection to the people against exorbitant rates, nor against secret rebates to large or favored shippers, which were the objects in view in creating the commission. Whenever that commission has shown any disposition to serve the object of its creation it has been promptly shackled by injunctions or highly technical rulings by the Federal judges, holding their positions for life, and a large proportion of them having secured their appointments by the influence of the corporations in whose behalf they extend their powers by every possible construction. Besides it is not certain that all the appointments to the Inter-State Commission itself have been made without the influence, more or less active, of great railroad systems interested in the future action of such appointees.

State Railroad Commissions. After this result with the Inter-State Commission could the record of the State Commissions be other than disappointing? In some cases, as a western railroad president cynically and openly declared, the railroads have "simply added the railroad commission to their assets." In the majority of instances, however, the members of the State Railroad Commissions have been gentlemen of unimpeachable character, but elected by legislatures instead of the people (a radical defect which the corporations carefully looked to), they have in rare instances had a majority of progressive members in close sympathy with the people. They have generally been intensely conservative, listening to the assertions of impending ruin liberally made by railroad managers if rates were reduced and not seeing the patent ruin to the people if they were not. As a rule railroad commissions have limited them-

selves to a cheese-paring reduction of one fourth or one eighth of a cent per mile on passenger fares, and a similar microscopic reduction on freight rates, and with ordering a few railroad stations built, where the corporations were not over-much indisposed to build them. Sometimes they have somewhat raised the valuation of railroad property for taxation, over which those corporations have raised a sham battle, knowing that the extra taxation would really be paid by the people, by quietly raising the freight rates on certain articles. When the Standard Oil Company was assessed for part of the taxes it justly owed, Rockefeller said, "Add one fourth of a cent to the price of oil till the people have paid our taxes."

The only way to reduce the burden on the people is by a *bona-fide* genuine cut in passenger and freight rates. It may be said of more than one railroad commission that at a respectful distance they imitate the ways of Providence in one particular. It has been said, "He takes a step and ages have rolled away." All railroad commissions, probably, when first appointed have made a show of reform by cutting off some infinitesimal amount from railroad charges, as one eighth or one fourth of a cent from passenger fares, and then two or three generations hence, if the people wait so long, they may possibly cut off another one eighth of a cent. In the mean time, the multi-millionnaires who own these roads, living in their marble palaces in London and New York, with their yachts, fast women and fast horses, have gone on with their fellow conspirators enhancing the value of the dollar, reducing the value of produce, and thereby more than doubling their passenger and freight rates.

Effect of Excessive Rates. It is in this way that Ireland, naturally one of the foremost countries on the globe, has been pauperized. All the profits of the soil have been drawn in the shape of rents by non-resident landowners to London, and nothing going back, the country has been impoverished like a field from which all the crops are cut and nothing returned. In like manner to-day the South and West are impoverished by all the profits of agriculture being taken to London and New York in the shape of excessive transportation charges, and nothing being returned or spent among us, the South and West are rapidly being reduced to the condition of Ireland.

In honest fact, the railroad commissions of the several States have served only as buffers to protect the railroads from real criticism by the people, and from direct legislation to reduce their rates, while the States have uselessly taxed themselves to pay the several commissions salaries to *seem to do something*.

In the public distress we demand real relief, and we must have it and not its phantom.

What is the remedy? The remedy is to cut the rates and exactly in proportion as these multi-millionnaire railroad kings have, in combination with others of their kind, cut the prices of our produce.

United States Supreme Court Decisions. The Supreme Court of the United States has decided (*Chicago Railroad versus Wellman*, 143 U. S., and in several other cases) that rates which will allow a moderate interest on the actual value of the railroad property are valid. In that case it sustained a passenger fare of two cents per mile. Upon the same basis, every passenger and nearly every freight rate should be cut in two. It is what has been done with our produce, and will simply restore railroad charges to their former basis. Can the railroads stand it? Upon the basis of watered stock, making the railroad patrons pay dividends and interest on three or four times the value of the railroad, they cannot. But upon the legal requirement of moderate interest on the real value of railroad property, they can. Besides, the dividends and interest on stock and bonds on three or four times the value of the property are not all the present high rates are levied for. In the first place, the freight shippers and passengers are taxed to pay enormous salaries to railroad officials, ranging from \$100,000 per year down. The officials are as numerous as their salaries are exorbitant. J. Pierpont Morgan pays out of this levy upon the poor southern people \$50,000 a year to his chief manager, President Spencer, while his, like all other big railroad systems, has three or four honorary sub-presidents at approximate salaries, each equipped with palace car and staff of servants, and a host of other officials with high-sounding titles, salaries in proportion, and duties in the inverse order, while the real work is done by hardworking subordinates with moderate salaries. In addition, the travelling and shipping public is loaded with the sums used in running newspapers, editors and lawyers, the maintenance of expensive lobbies at all the State capitals and

at Washington, and with the free travelling of all those who the corporations think can be influenced in that way; for the cost of the passage of those who travel free must be added to the charge against those who do not. It must be noted that this host of \$100,000, \$50,000, \$25,000, and \$10,000 salaries — not one of which can be really earned — is collected out of the people by the station agents as surely as the salaries of the governor and other State officers are collected by the sheriff. The people of the greatest and wealthiest States do not pay their highest officials upon any such scale, and they have the same right to regulate the salaries of railway officials, unless they can be paid inside the six per cent interest upon the real value of the roads, to which point and below it the legislature has power to cut down the rates. The Supreme Court of the United States in many cases says that these high salaries and other unnecessary expenses need not be considered by the legislature in fixing reasonable railroad rates.

People Pay Lease Money. Here may be noted another favorite extortion practised on the traveller and freight shipper. One railroad will lease another. The leased road is only entitled to rates that will produce not exceeding six per cent on the value of its property, and these rates should not be increased by leasing to another; yet the lessee road will put its rates so high as to earn the six per cent rental contracted for and six per cent to twenty per cent additional for itself, besides the high salaries to the great officials, newspapers, and lobbies of the lessee. This is making the people pay the rental for them, and the operating company, though not spending a dollar to build a road, taxes the people an additional six per cent to twenty per cent on a paper capital. Reduce the charges for fares and freights to the legitimate six per cent on the cost of the leased roads and we should cease to see competition stifled by leasing rival roads.

Two Cents per Mile. If the people insist on the relief to which they are entitled, there is scarcely a passenger or freight rate that cannot be cut in two. Two cents per mile is the highest that can fairly be allowed for first-class fare on any railroad, and on most of them economists say that one cent per mile would pay a fair interest on the property actually used. We should make fewer millionnaires; railroad salaries would be more moderate, railroads would run fewer newspapers and lobbies. But on the other hand the country would be prosperous. Instead of a few cars half filled with

people and a large part of them with free passes in their pockets, there would be more trains and cars filled with people. The freight rates would not afford a few residents of New York and London palaces with all their adjuncts,

Where low-browed baseness wafts perfume to pride,
but there would be countless thousands of happy homes when the producer could get his produce to market without all the margin being taken off to pay for transportation.

The Remedy. How can these moderate rates be obtained? Clearly experience has demonstrated that we cannot get them from the railroads themselves nor from the railroad commissioners, either State or national. The remedy is by act of the legislature as to rates within the States, and by act of Congress as to inter-State rates, which acts should

(1.) Cut down passenger and freight rates to, on an average, one half those now exacted to accord with the doubled value of money and the halving the prices of our produce.

(2.) More powers should be given the railroad commissions, with stricter penalties for the non-observance of their regulations.

(3.) Free passes should be rigorously forbidden, as is now done by the Constitution of New York and several other States.

And, lastly, railroad commissions should be made independent of corporate influence, as far as possible, by being in all cases made elective by the people instead of by the legislature. The railroad lobby cannot control elections by the people as easily as it can have a deciding influence in a legislative caucus.

There is no influence more debasing in legislation than that of the lobby. Every well-wisher of his country would wish to see it broken up. Chief Justice Maxwell of Nebraska discusses this subject and the remedy for it in a late number of the *American Law Review*. He calls attention to the fact that very recently the governors of Illinois and Missouri were forced to call special sessions because the corporation lobbies had defeated necessary legislation at the regular session. But instances abound. It is notorious that in all the Southern States the corrupt legislation of carpet-bag days was procured by lobbies.

Free Passes. Attention should now and pending the election of members to the legislature be pointedly called to the

fact that the most potent lever of the corporation lobby is the free pass. As these favors are not sent to members before they become such, and cease when they cannot longer vote on railroad measures, that fact alone should prevent acceptance by any member. The excuse is, "They all do it," and hence an aroused public conscience must procure an act forbidding free passes. This the people have now forced into the Constitution of New York and several other States. A similar provision should be in every State Constitution. There is no excuse in any member of the legislature taking a free pass, as he is one of the few officers expressly provided by the State with mileage, and the sum allowed is enough to pay his actual railroad fare to the State capital and home again not once only, but several times. Yet the free pass is the railroad lobbyist's strongest pull. A railroad official has been heard to defend it on the ground that he could "influence many a man by a free pass, to whom he dare not offer money direct." In the last North Carolina legislature, a bill to forbid free passes, copied from the provision in the New York Constitution, was introduced and favorably reported by the committee, but it was not allowed to pass, being stolen from the files no less than three times by some railroad lobbyist. A legal investigation resulted in the desired delay and nothing more. The bill had been copied from the New York Constitution; and a well-known railroad official, having called in person to secure the withdrawal of the bill, was told that the bill had not only been prepared by request, but that it was in the interest of honesty and honest legislation. He used the following language, which may be pondered over by all honest men outside of North Carolina as well as within its bounds. Said he: "It might as well be withdrawn. It can never pass. The fellows who come here to the legislature are always anxious to be repaid with a pass. There is A [naming a prominent man], why, yesterday he asked for a pass for himself, his wife, his sister, his two children, and his aunt, and do you think such d——d cattle as that will vote against free passes?"

Such Cattle as That. "Such cattle as that" is the opinion railroad men have of legislators who are to vote on their measures and yet take railroad money in the shape of free passes. Now is the time the people should discriminate and see whether they are sending railroad cattle or men to represent them in the legislatures of the several States.

If proper care be taken, legislatures in the several States can be elected this fall, as well as a Congress, which will give a *bona-fide* honest reduction in railroad charges, so material in amount as to stop the manufacture of millionnaires, necessitate moderate salaries for railroad officials, the dropping of railroad ownership of newspapers and lobbies, and which shall restore prosperity to the wealth-producers of the land. All this can be done by electing legislatures that will not be humbugged or lobbied, and that will faithfully cut rates down to the legal limit of six per cent or less on the actual worth of the roads, "without trimmings" for high salaries, lobbies, and other expensive gear.

Control by Legislation. In Wellman's case, 143 United States Reports, the court say that the power of the legislature to cut down and fix all railroad charges "is not subservient to the discretion of the railroad corporation, which may, by exorbitant and unreasonable salaries, or in some other improper way, transfer its earnings into what it is pleased to call 'operating expenses.'" In other words, the salaries and other railroad expenses being collected out of the people by one of their own creatures, their representatives in legislature assembled have a right to supervise and pass upon all railroad salaries and expenses when they come to fix the reasonable rates the railroads shall be allowed to charge. The people have the relief in their own hands.

In the South one great railroad system has been more considerate of the poverty of our people than the railroad commissions, and has itself presented the public voluntarily with a reduction of thirty-three and one third per cent on its rates. Another still more liberal has granted a reduction from its former high rates of eighty per cent, though it has been charged — I know not how truly — that the latter at once procured from a judge an injunction against its own liberality. If railroad commissions will not give the people the benefit of an order reducing rates, they should at least be a "ratchet and pawl" to prevent their going up again. The railroad companies having voluntarily reduced rates, are estopped to say the new rates are not high enough. They have never been accused of not taking care of their own interests or of being too benevolent to the public.

THE NORTH AMERICAN INDIAN — THE DISAPPEARANCE OF THE RACE A POPULAR FALLACY.

BY J. WORDEN POPE, U. S. ARMY.

There undoubtedly exists a deeply-rooted conviction, supposed to rest upon a firm historical basis, that the race of North American Indians is rapidly disappearing before the advance of civilization; and this conviction, coupled with the twin conception that the noble red man has been the victim of the abuse of the European conqueror, has long formed a theme for the writers of poetry, romance, and history. For so many generations has this theme formed part of the traditions of our race, and so firm a hold has it taken upon the imagination, the sympathy, and the sentiments of the populace, that any attempt to dislodge it would doubtless be regarded with complete incredulity, and any data adduced to disprove the belief would be disbelieved as absurd by the average well-read American. To assert, therefore, that there is no proof to sustain the popular belief, that on the contrary there is reason to doubt that the Indian race has materially diminished, would be considered by such persons simply as an iconoclastic attempt to subvert the basal facts of history. It may therefore be startling, but it is true, not only that there exists no substantial proof that the red man is disappearing before the encroachments of civilization, but that many solid facts indicate that there has been no material diminution of the Indian population, or at least in the quantity of Indian blood, within the historic period.

Were this regarded a moot question, it would require that the burden of proof should fall upon those asserting a decrease in population under improved conditions of food supply; but as such a status of the question had passed long before the existence of the present generation, it will be necessary to marshal a formidable array of evidence in favor of the opposing view, and this article is penned with the intention, in the interest of historic truth, of presenting

some of this evidence, with various reasons for disbelieving the imaginary dying out of the American aborigines.

The reasons for the belief in the lessening of the Indian population certainly seem to rest upon a substantial basis so long as the statistics are not critically examined, and numerous authorities might be quoted in its favor. For instance, the *Encyclopædia Britannica* says:

At the date of the European settlement in the American Continent, the Indian population of the present area of the United States was variously estimated, and as low as 1,000,000. In Mr. Jefferson's time, it was thought that there were 600,000 to 1,000,000. In 1822 Rev. J. D. Morse estimated them at 471,136. In 1832 Drake placed the number at 313,000, and in 1840 at 400,000. In 1855 the Commissioner of Indian Affairs reported 350,000 then in the United States; 306,475 in 1866. By the census of 1870 there were 383,577, and by that of 1880, 255,938. In 1887 the Commissioner of Indian Affairs estimated the number at 247,761. The conclusion is that the Indians are gradually decreasing in numbers. For the last eighteen years the average decrease of the "civilized" or "partially civilized" Indians has been a little less than 2,000 a year. The number of Indians in Canada at the present time is estimated at 130,000.

Again, "Ballaert estimated the number existing in 1863 as follows: United States, 500,000." Such views are also held by Catlin, Hubert Bancroft, Baron de la Hontan, and Bartram.

Despite such authorities, it must be evident, in the first place, that any estimate of the early Indian population must have been based upon very flimsy evidence, no census being possible of a wild population scattered over a vast unknown and largely unvisited region, inhabited by scattered bands of roving savage tribes—mere guesswork, in truth, complicated by the invariable tendency to exaggerate numbers.

If there is thus reason to doubt the accuracy of the estimates of writers on the numbers of Indians inhabiting the territory of the United States in early times, there are more substantial reasons for doubting the enumerations of the Indian population previous to recent really accurate censuses, say from 1886. Much gross exaggeration is known to exist in these reports by reason of the direct pecuniary gain accruing to Indian agents from multiplying numbers. The supplies so much coveted by these agents depended largely upon the number of individuals returned, and it is well established that many corrupt agents rapidly enriched themselves by exaggerations in the enumerations of their charges and pocketing the proceeds. These causes undoubtedly made the enumerations of Indian tribes entirely unreliable, and are sufficient to account for the supposed decrease

within recent years, especially as the estimates vary in so unaccountable a manner at short intervals. The following are the estimates of the Indian Bureau for most of the years from 1860 to 1886:

1860.....259,300	1872.....265,090	1880.....256,127
1864.....294,574	1873.....295,084	1881.....261,851
1865.....294,574	1874.....275,003	1882.....259,632
1866.....295,774	1875.....305,068	1883.....265,565
1867.....295,899	1876.....291,151	1884.....264,369
1869.....289,778	1877.....250,882	1885.....259,244
1870.....313,371	1878.....250,864	1886.....247,761
1871.....350,000	1879.....252,897	

As the census of 1890 shows 250,483, it would indicate that the Indian population, after so many strange oscillations, had returned nearly to that of 1860.

Recurring to the early estimates of the numbers of Indians, it must appear marvellous to any one acquainted with the mode of life of the various tribes subsisting chiefly by hunting and fishing, with their constant and destructive warfare, tending to the extermination or decimation of weaker tribes, with their roving life over vast tracts of territory, with the difficulty of raising and maintaining large families—it must appear strange indeed that even so vast a territory as that of the United States could support the large numbers of savages estimated by early writers, rising above the million mark.

The chief reason which causes the persistence of the notion of the decrease of Indians in modern times, and prevents proper inspection into the accounts of early writers, is the enormously rapid increase of the whites upon this continent, which makes the large numbers of Indians estimated seem insignificant in proportion. The knowledge that not only most of the states, but even several cities, contain more population than the total of the highest estimated number of Indians in the United States territories, makes even such largely exaggerated numbers seem reasonable, and reasoning is always largely, though unconsciously, affected by such comparisons.

Again, it would appear extraordinary that the small early settlements of whites could have maintained themselves against the large numbers of predatory savages trained throughout life to warfare had their numbers been equal to the lowest estimates of numbers which early writers ascribe to the Indians. The acceptance of such exaggerations by our early forefathers may not unfairly be accredited to the tribute that such numbers would pay to their prowess in overcoming them. It is doubtless true that should one ac-

cept without the classic grain of salt the accounts of the numberless Indians killed in early combats, the numbers of Indians must be acknowledged to be fairly estimated at many hundreds of thousands; but if human nature has not greatly altered, a large allowance must be made in these accounts for the boastful disposition to exaggerate the savage forces overcome, common to all warriors, especially of the unorganized class of our forefathers. Had the numbers of Indians been so large, is it possible that the few followers of Daniel Boone would have been able to wrest the fair lands of Kentucky from such formidable and numerous foes?

To the readers of Parkman, the most careful of American historians, it would certainly appear strange that such small bands as he describes should be scattered over so vast an area had the Indian population amounted to so large numbers as were generally estimated.

After the numbers of eastern tribes became comparatively well known, the upholders of the theories of exaggerated numbers of Indians found a vast unknown field in the boundless plains of the western territories in which to plant numerous hordes of savages; but here Lewis and Clark and other travellers found only comparatively small, scattered bands roaming over endless wastes, leaving small basis for the work of the ever active imagination. With the exception of the Sioux, which tribe are and have always been comparatively numerous, few Western tribes attained to any significant numbers.

When any one calls for proof of the large numbers of Indians claimed to people this land and the reason for such large decrease as is alleged, he is usually met by statements of the decimation of Indians caused by smallpox, ardent spirits, and other evils introduced by the whites, attributing to these causes the large increase of the death-rate. It will be vain to look for any proof of any such effects produced by the whites. With the exception of the Canadian Indians of the Huron tribe, some 20,000, described by Parkman as becoming exterminated through the combined effects of smallpox and the warfare of the terrible Iroquois, no statistics are forthcoming to prove that the whites have been responsible for any large decimation of the Indian race. According to Col. Garrick Mallory, part of these Hurons survive under the name of Wyandots.

The writer was first led to a doubt of the accepted theory of the decimation of the Indian race by seeing the remarkable increase among the Sioux and Cheyenne Indian prisoners held at Fort Keogh in 1878, where these Indians came

under the direct charge of the government. The frequent marriages of young Indians, the rapid increase in the number of children, and the small death-rate, told very decidedly against the notion of their decimation through the agency of the whites, and an examination into the birth and death rates reported by the Indian Department made the dying-out theory equally anomalous. Take the following birth and death rates, as given by the Indian Bureau from 1874 to 1886, thirteen of the eighteen years included in the estimate of the *Encyclopædia Britannica*:

	Births.	Deaths.	Increase.
1874.....	2,152	1,490	662
1875.....	1,889	1,601	388
1876.....	2,401	2,215	186
1877.....	3,442	2,781	661
1878.....	2,941	2,219	722
1879.....	2,352	2,025	327
1880.....	3,430	2,020	1,410
1881.....	2,339	1,989	350
1882.....	2,998	2,478	520
1883.....	4,751	4,508	243
1884.....	4,069	3,787	282
1885.....	4,145	3,754	391
1886.....	4,419	3,929	490

Meeting an old gentleman who had passed his life chiefly as a missionary among the Indians, from New York west to the Rocky Mountains, and stating the idea that it seemed in the probabilities that the Indians should have increased rather than diminished, the old gentleman unhesitatingly affirmed that his knowledge led him to believe in an increase rather than a loss in Indian population. This man knew a large percentage of the individual Indians among all the tribes from New York, where he began his vocation, to the Rocky Mountains, where he promised to end his existence among Sioux and Northern Cheyennes. With these ideas growing up, chance placed in the hands of the writer a newspaper account of an estimate of Indians compiled from the Notes of Thomas Jefferson, which of course applies only to the Indians then known, all of whom inhabited the country east of the Rocky Mountains. The following is the compilation which that writer compared with the census of 1887, by which time an accurate enumeration became possible.

1782. Jefferson's Census.		1887. Indian Commissioners' Census.	
Oswegatchies	100		
Connafedagoes	300		
Conhunnewagoes	100		
Orondoes	350		
Abenakies	100		
Little Algonkins	700		
Mickmacs	550		
Amelistes	130		
Chalas	400		
Nipissins	300		
Algonkins	2,500		
Roundheads	2,000		
Missasagues	3,000		
Christenaukris	1,500	Assinaboines	1,089
Assinaboies	1,500		
Blancs or Barbus	100		
Mohawks	300	Oneidas	1,800
Oneidas	200	Tuscaroras	4,154
Tuscaroras	200	Onondagoes	4,841
Onondagoes	220	Cayugas	172
Cayugas	1,000	Senecas	2,949
Senecas	150		
Aughuagahs	100		
Nanticoes	100		
Mohicans	30		
Conoies	30		
Sapoonies	150		
Munsies	750	Delawares	44
Delawares or Linnalinopies	300	Shawnees	855
Shawanos	60		
Mingoes	300	Wyandottes	264
Wyandots	250		
Twightwees	300	Miamis	58
Miamis	300		
Quitans	400	Plankishas	207
Peankishas			
Sioux of the Meadows	10,000	Sioux	29,716
Sioux of the Woods			
Eastern Sioux			
Ajones	1,100		
Panis, White	2,000		
Panis, Freckled	1,700	Pawnees	998
Padoucas	5,000		
Grandeaux	1,000		
Cansees	1,600	Kansas or Kaw	203
Osages	600	Osages	582
Missouris	3,000		
Arkansas	2,000		
Caonitas	700		
Shakirs	200		
Kaskaskias	300		
Piorcas	800	Peorias	144
Pontotamies	450	Pottawatamies	1,056
Ottawas	300	Ottawas	10,816
Chippewas	5,900	Chippewas	
Mynonamies	550	Menominees	1,306

1782. Jefferson's Census.			1887. Indian Commissioners' Census.		
Onisconsuigs	.	550			
Kickapous					
Otagamios					
Mascoutins	.	4,000	Kickapous	.	507
Mescuthins	.				
Outimacs	.				
Musquakies	.				
Cherokees	.	3,000	Cherokees	.	25,000
Chicasaws	.	500	Chicasaws	.	8,000
Catawbas	.	150			
Chactaws	.	6,000	Choctaws	.	16,000
Upper Creeks	.	3,000	Creeks	.	14,000
Lower Creeks	.	150			
Natchez	.	600	Alabamas	.	290
Alibamous	.				
			Indians not enumerated, 125,040		

The numbers and names of the tribes enumerated, many of whom have passed out of existence or have been absorbed into other tribes or survive under other names, prove that whatever may be thought of the accuracy of the enumeration, the compilation was intended to be complete and gave the best information then obtainable, especially as all the information that could be obtained was available to that statesman; and it is an important fact to note that there could have been no object in any underestimation.

This compilation from Jefferson's Notes was based chiefly upon the reports of four authorities: first, that of George Croghan in 1779, who was deputy agent of Indian affairs under Sir William Johnson; second, by a French trader annexed to Colonel Bouquet's account of his expedition in 1768; third, by Captain Hutchins, who visited most of the tribes by order in 1768 for the purpose of learning their numbers; fourth, by John Dodge, an Indian trader, in 1779. These seem to be good authorities, and while many tribes may be omitted or underestimated, it seems impossible that such authorities could have made mistakes that could multiply their inaccuracies by more than two or three without discovery; and this multiplication could only have been possible with tribes then little known, such as the Sioux, which, it may be noted, are set down at 10,000 against the present 30,000.

It will be noticed that the great increase which has since occurred, except in the case of the Sioux, is found among the so-called civilized tribes, such as the Cherokees, Chicasaws, Choctaws, and Creeks, which accessions may be largely due to the white and negro blood blended with them.

It is doubtless true that such blending of white and Indian blood among those tribes is fully overbalanced by half and quarter bloods who have passed into the vast white population who make up a portion of our western population and are not counted among the Indian population. Thus some of the best people of Saint Paul and probably other Western cities have Indian blood in their veins, just as many of the proudest of the F. F. V.s of Virginia claim descent from Pocahontas.

It is certain that only recently can it be claimed that any account of the number of Indians can be relied upon as strictly accurate, and it is a fair question whether within recent historic times, say from 1700, the Indians have not actually increased in numbers.

Thus the following birth and death rates, together with the enumeration of Indian population, from 1887 to 1893, during which time much attention has been given to obtaining really accurate statistics, is compiled from the reports of the Commissioners of Indian Affairs:

	Population.	Births.	Deaths.	Increase.	Decrease.
1887.....	242,299	4,594	3,850	744	...
1888.....	246,036	4,028	3,606	422	...
1889.....	250,483	5,181	4,719	462	...
1890.....	243,534	4,908	5,208	...	300
1891.....	246,834	4,128	4,762	...	634
1892.....	248,340	3,508	3,660	...	152
1893.....	249,366	3,559	3,741	...	182
				1,628	1,268

The reduction in population in 1890 below that of the preceding year is explained as due mainly to reduced estimates of the number of Pimas, Papagoes, and Navajoes.

It will be noted that in each case of decrease of births over deaths, except in the case of 1890 explained above, the Indian population shows an increase over the preceding year. This may probably be explained by the fact that the births pass unnoted, while the deaths, involving the burial ceremony, will be brought to the notice of the agent and be noted. At any rate, these statistics, which are the most exact of any obtained by the Indian Department regarding Indian population, decidedly indicate an increase in the last seven years.

It is equally certain that before 1880 the census of Indians was seriously affected from interested motives, and that no very great diminution of the Indian population has taken place within, say, twenty-five years. That the Indian wars of recent date have not seriously reduced the Indian popu-

lation is capable of proof. In view of these facts, it is difficult to account for the numbers of Indians given in the *Encyclopædia Britannica*—1,000,000 on the appearance of the whites, 600,000 in the days of Thomas Jefferson.

If such numbers existed in the days of Jefferson, how could he have made such egregious mistakes as shown by the enumeration before given? Such numbers might be accounted for through the exaggeration of combatants in their boastful accounts of their deeds, through ignorance and want of judgment, but on no known facts. It is well recognized what a power and terror the Six Nations became to all tribes within their sphere of activity, as well as to the colonists, but they certainly in historic times never until recently greatly exceeded 10,000, and probably should have been estimated at a less number in early history.

The Five Nations, increased to Six by the conquest and incorporation of the Tuscaroras, formed one of the most remarkable confederacies of savages ever known, and it would be interesting to speculate upon the course of so powerful a confederacy had the Europeans not interfered by their appearance. But however great the vital force of this wondrous confederated nation planted among the scattered tribes of aborigines, it does not seem possible that it could have exerted so terrific a power had the American Indians amounted to such numbers as we are accustomed to fancy peopled this continent. It is well known how great use was made of Indians by the French and British in their early wars, and had such numbers of savages as are estimated by early writers been at their disposal, a different history might have awaited this country.

Some of the tribes generally considered decreased or almost extinct have considerable numbers remaining in British America, as, for instance, we find in those territories: 1,249 Abnakis, 4,767 Algonquins, 17,386 Crees, 553 Delawares, 200 Kickapoos (in Mexico), 1,311 Menominees, 4,108 Mecinoes, 16,289 Ojibwas and Chippewas, 938 Ottawas, 166 Pottawatomies, 774 Mesesaugas, 1,673 Coghuaungas, 972 Cayugas, 376 Iroquois, 2,352 Mohawks, 1,014 Oneidas, 346 Onondagas, 206 Senecas, 329 Tuscaroras, 377 Wyandots (Hurons); and this is probably true of some of the tribes of the Pacific Slope.

A few of such tribes are also incorporated with other tribes; thus 1,000 Delawares are with the Cherokees, 3 with the Senecas, 36 with the Onondagas and Senecas, 23 with the Stockbridges, and 37 with the Chippewas.

After penning the above reflections, the writer was, by the

kindness of Major Powell, Chief of the Bureau of Ethnology, furnished a copy of the annual report of that bureau for 1885-86, which contains the most complete and accurate study of the North American Indian extant; and in it is to be found ample proof of the truth of the views herein expressed. Though the report pertains chiefly to a study of the languages of the primitive tribes, an estimate, the most accurate in existence, is there given of the Indian population. Page 33 of the above report reads: "As a result of an investigation of the subject of early Indian population, Col. Garrick Mallory long ago arrived at the conclusion that their settlements were not numerous, and that the population, compared with the enormous territory occupied, was extremely small."

Careful examination since the publication of the above tends to corroborate the soundness of the conclusions then first formulated. . . . Over-estimates of population resulted from the fact that the same body of Indians visited different points during the year, and not infrequently were counted two or three times; change of permanent village sites also tended to augment estimates of population. . . . For these and other reasons a greatly exaggerated idea of Indian population was obtained, and the impressions so derived have been dissipated only in comparatively recent times.

Again, on page 38:

Nor is there anything in the accounts of any of the early visitors to the Columbia valley to authorize the belief that the population there was a very large one. . . . The Dalles was the best fishing station on the river, and the settled population there may be taken as a fair index of that of other favorable locations. The Dalles was visited by Ross in July, 1811, and the following is his statement in regard to the population: "The main camp of the Indians is situated at the head of the narrows, and may contain, during the salmon season, 3,000 souls or more; but the constant inhabitants of the place do not exceed 100 persons."

And as it was on the Columbia, with its numerous supply of fish, so was it elsewhere in the United States. . . . The effect of wars in decimating the people has often been greatly exaggerated.

Again, on pages 44 and 45:

Second, the early Indian population of North America was greatly exaggerated by other writers, and, instead of being large, was, in reality, small as compared with the vast territory occupied and the abundant food supply; and furthermore, the population had nowhere augmented sufficiently, except in California, to press upon the food supply.

On page 45 appears this statement, which will be equally a surprise with the conclusions against the exaggerated ideas of the numbers of the Indians:

Fourth, prior to the advent of the European, the tribes were probably nearly in a state of equilibrium, and were in the main sedentary;

and those tribes which can be said with propriety to have been nomadic, became so only after the advent of the European, and largely as a result of the acquisition of the horse and the introduction of fire-arms.

On the same page finally we read:

Fifth, while agriculture was general among the tribes of the United States, and while it was spreading among the western tribes, its products were nowhere sufficient wholly to emancipate the Indian from the hunter state.

The treatise of Col. Mallory referred to in the above report has come into the possession of the writer and is conclusive of the general views herein adopted. After showing the entire lack of facts on which early estimates were based and their numerous contradictions, he goes on to give such facts as are known by the best and most reliable authorities. These authorities conclude that the Indian race started from the Columbia River and spread east along the borders of streams where game chiefly abounded, leaving vast regions unoccupied; that travellers going along these streams and finding numerous bodies of Indians, supposed the whole country likewise occupied, though other travellers who journeyed through those regions found vast areas wholly unoccupied; that tribes wandering around were counted many times under different names; that the exaggeration of numbers was a trick of the savages themselves to increase their importance; that the many names given the different tribes augmented the mistakes of travellers; that many tribes supposed to be extinct exist under other names. For instance, the supposed extinct Mohicans of Cooper have descendants surviving as Mensees, Brothertons, and Stockbridges, originally known as Pequods.

He shows also that tribes supposed to be decimated by smallpox and other diseases simply migrated and continued to exist under altered names unknown to travellers and uncorrected, no records being kept by the tribes themselves. He shows that Europeans did not add to the destructive character of wars, the early Indian wars being equally or more destructive. Taking the instance of the Iroquois, he proves that there existed 13,668 in 1877, and less than 12,000 in 1763. He also proves that the alleged destruction of Indians in California through the barbarities of the gold-seekers of 1849 was greatly exaggerated, being less than 7,000 out of 30,000, while double this number was supposed to have been destroyed; that the reports of the Indian Bureau of births and deaths show an increase; and that

there is no truth in the theory that Indians necessarily from any inherent weakness die off by contact with civilization.

His conclusions are:

That the native population of the territory occupied by the United States at its discovery has been wildly over-estimated—that while many of its opponent bodies have been diminished, or been destroyed, by oppression and violence, their loss has been in large part compensated by gains among others; that though some temporary retrogradation must always be expected among individual tribes at the crisis of their transition from savagery or barbarism to more civilized habits, yet now the number of our Indians is on the increase.

Probably the most complete data on this subject are given in a report of Major S. M. Clark, who was charged by the Bureau of Education to investigate the subject, and whose report is published in the Report of the Indian Commissioner for 1877. He gives the following estimates:

1	1789	Estimate of Secretary of War Knox.....	76,000
2	1790-91	Estimate of General Imlay.....	60,000
3	1820	Report of Dr. Morse on Indian Affairs.....	471,000
4	1825	" " Secretary of War.....	129,366
5	1829	" " " ".....	312,934
6	1834	" " " ".....	312,610
7	1836	" " Supt. of Indian Affairs.....	253,464
8	1837	" " " ".....	302,498
9	1850	" " H. R. Schoolcraft.....	379,264
10	1853	" " U. S. Census, 1850.....	400,764
11	1855	" " Indian Office.....	314,622
12	1857	" " H. R. Schoolcraft.....	379,204
13	1860	" " Indian Office.....	254,300
14	1865	" " " ".....	294,574
15	1870	" " U. S. Census.....	313,712
16	1870	" " Indian Office.....	313,371

Of the estimates from 1790 to 1876, this writer says:

1. It is entirely impracticable to present any trustworthy statement of the number of Indians in the whole territory comprised within the present limits of the United States. All enumerations and estimates were based on fragmentary and otherwise insufficient data. Our official intercourse with the Indian tribes at the beginning of this century did not extend much beyond the Ohio River and the Mississippi from its confluence with the Ohio to the Gulf of Mexico; and our information respecting the number of Indian tribes beyond, and their numerical strength, was extremely meagre and indefinite. The number of Indian tribes in official relations with the United States steadily increased from 1778, the date of our first Indian treaty, to within a few years.

2. Such estimates and enumerations as have been presented do not coincide (except in two instances, 1820 and 1870) in date with the years in which the regular census of the United States was taken; nor do they appear at regular intervals.

3. It is almost invariably true that estimates of the numbers of our Indian tribes exceed the real numbers; and from the nature of the case, all official enumerations, until within a very recent period,

have necessarily included many estimates, and are, for that reason, inaccurate.

4. The United States census returns before 1850 did not include Indians.

A footnote states that the estimates of Knox and Imlay may represent warriors only, in which case the total number would be 380,000 and 300,000, warriors being estimated at one-fifth of the population. Dr. Morse made his estimate under an appointment to make a report on the condition of the Indians, which ended in 1822.

The estimate of 1825 did not include Indians in or west of the Missouri valley, and is therefore incomplete. The estimate of 1829 noted the geographical distribution; that of 1834 did not include tribes north of Virginia and east of Ohio; and that of 1836 did not include Indians west of the Rocky Mountains nor those of Texas. That of 1837 is taken from Schoolcraft's history and includes all Indian tribes in the estimate stated by him to have been made up by the Indian Office.

The enumeration by Schoolcraft was the first real attempt to accurately count the Indians, and cost \$130,000, appropriated by Congress. The investigations were never completed, and the enumeration was made up partly of estimates, some exaggerated, as, for instance, the tribes in Texas and the new territories being put at 183,042. The census of 1850 was chiefly estimated, one estimate being 271,930. The California Indians were placed at 100,000, whereas Schoolcraft had three years before placed them at 32,231, which was also doubtless an overestimate. The estimate of 1855 was admitted to be largely conjectural, also that of Schoolcraft of 1857.

From 1860 the Indian Office published statements of population, schools, etc., of tribes connected with the Government of the United States, which became of value after 1870.

This writer gives the following substantial reasons for the exaggerations in the estimates of Indians since 1790:

1. The estimates of the Spanish adventurers, whose explorations were more extensive than those of any other nation in the sixteenth century, were accepted and seldom questioned for a long period; some of them are still accepted. The Spanish estimates were largely based on their previous experience in the more densely populated countries of Mexico and Peru; besides, they warred with the natives, and it has never been a Spanish trait to underrate the numerical strength of an enemy.

2. The French explorers were largely composed of ecclesiastics whose imaginations were kindled by a contemplation of the heathen multitudes they were to win to the cross. The extravagance of many of their estimates has been shown, and yet they are to a considerable extent accepted to-day.

3. The early English colonists formed permanent settlements. Their little towns were naturally seated on water-courses which were the great highways of Indian travel, and at points on the coast to which the Indians had long resorted. They thus came in contact with a very large proportion, relatively, of the Indian population. They were also engaged in hostilities with the Indians, and were naturally misled as to the number of their foes by the ubiquity of the savages, whose mode of warfare enabled them to strike a hamlet here to-day and another fifty miles away to-morrow.

4. There were other reasons more general why estimates were exaggerated. Trade brought to the points of exchange large numbers of Indians from great distances. The Indians naturally, for purposes of their own, magnified their own numbers and importance.

The vast extent of country, compared with the more limited areas to which the English, French, and Spaniards were accustomed, and which were densely populated, led them to magnify the actual population of the new world.

The most perfect illustration of the effect of European civilization upon the American aborigines is to be found in the history of the Iroquois Confederacy, of which we fortunately possess complete and accurate accounts from an early date, which nation of Indians has come into contact in more various ways and has figured more largely in our early history than any other. The estimates below are from Major Clark's treatise:

Date.	Authority.	
1660	Jesuit Relation.....	11,000
1665	Jesuit Relation.....	11,750
1665	French Expedition.....	11,700
1671	Wentworth Greenhalgh.....	10,750
1677	Col. Coursey.....	17,000
1681	Du Chesneau.....	10,000
1682	Governor de la Barre.....	13,000
1685	French Memoir of Canada.....	10,250
1687	French Memoir of Canada.....	10,000
1689	Governor Bellemont.....	12,850
1698	Governor Bellemont.....	6,150
1720	Governor Hunter.....	10,000
1736	Joncaire (including Tuscaroras).....	7,350
1738	Indian Commissioners of New York (including Tuscaroras).....	8,825
1763	Sir William Johnson.....	11,650
1768	Capt. Thomas Hutchins.....	14,150
1770	Sir William Johnson.....	10,000
1774	Sir William Johnson.....	12,500
1779	John Dodge, Indian Trader.....	8,000
1791	General Inlay.....	7,430
1796	Dr. Morse.....	3,748
1818	Jaspar Parrish, Indian Sub-Agent.....	4,575
1819	Report to New York Legislature.....	4,538
1821	Rev. Jedidiah Morse.....	4,056
1825	Secretary of War.....	5,061
1829	Secretary of War.....	5,100
1845	H. R. Schoolcraft.....	6,942
1850	Indian Office.....	5,225

Date.	Authority.	
1855	Indian Office.....	5,778
1860	Indian Office.....	3,953
1865	Indian Office.....	5,300
1870	U. S. Census.....	4,962
1870	Indian Office.....	4,804
1875	N. Y. Census.....	4,672
1875	Indian Office.....	4,804
1877	Indian Office.....	5,881
If to these are added the Iroquois in Canada.....		13,068

The figures from 1796 do not include the Iroquois who had moved into Canada. The number estimated in 1877, which is said to be an underestimate (13,068), considerably exceeded any trustworthy estimate of their numerical strength for more than one hundred years, and proves a certain increase. The wars of the French and Indians, the Revolutionary War, and the War of 1812, probably the most destructive wars to which Indians have been subjected, undoubtedly decreased the numbers of the Iroquois, but it is seen that they have more than recovered their earlier numbers.

Major Clark concludes:

It may not be impertinent for the writer to observe that the above, and a multitude of other facts that have come to his knowledge during several years of study of the question of Indian civilization, have convinced him that the usual theory that the Indian population is destined to decline and finally disappear, as a result of contact with white civilization, must be greatly modified, probably abandoned altogether.

The above-mentioned reports were the result of vast research after an exhaustive consulting of the best authorities by the most painstaking inquirers, and their conclusions are absolutely decisive of the question so far as they extend. No amount of loose compilation by guesswork, indulged in by ordinary writers, can stand before the perfect method and unprejudiced study given by these honest government inquirers, and their deductions will undoubtedly be accepted as conclusive by all unprejudiced students.

It may therefore be claimed with confidence that the notion of the dying-out of the Indian race on this continent is a popular fallacy which the painstaking system of modern research has exploded; though it will long remain in the minds of the people as a tradition rendered sacred by many generations of believers, and will still hold its place as an historic fact to be worked up by sentimentalists in story, song, and romance.

It is time, however, that future historians should, in the interest of truth, relegate the theory of the disappearance of the race of North American Indians to its proper place among the disproved fallacies of history.

CHILDREN'S SENSE OF FEAR.

BY MARY M. HARRISON.

To a thoughtful mind the problems which already confront us, or which are casting their shadows over the near or more remote future, are fraught with interest. Practical science has developed in all directions to an extent and in a manner hitherto undreamed of. Like the sun, the going forth of the Time Spirit — the *Zeitgeist* — is from the end of the heaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof; the thing that is hid bringeth he forth to light. This broad statement of facts holds no less true in the realm of mind, and, although the science of child psychology is still in a more or less chaotic state, is not the quickening interest in this subject everywhere felt, together with the earnest determination to make it the basis of a more humane, intelligent, and sympathetic method of treatment, an unmistakable proof that pity, "the new sense," is ever more becoming deeper, broader, and more far-reaching in its range? And where can sympathy and help find more deserving objects than in the almost unrepresented class, the world-wide kingdom of childhood, which has suffered so long and often alas! so patiently?

Feelings make up the most interesting part of our nature, justice and fear standing at opposite ends of the long chain. If on one hand justice be the most abstract of the altruistic sentiments, on the other fear is one of the simplest. If justice seasoned with mercy be an attribute of God himself,

From lower to higher, from simple to complete,
This is the pathway of the Eternal Feet,
From earth to lichen, herb to flowering tree,
From cell to creeping worm, from man to what shall be.

Hence all nature is bound with golden chains about the feet of God; while man, earth's lord and king of things, stands as the meeting-place between two worlds.

In the emotion of fear psychologists note two stages: (1) Hereditary fear; (2) That gained by experience. If a child makes a gesture or utters a sound, too early for imitation or spontaneous invention, the sound or gesture or the predis-

position to so express himself has been born with him. Now as this instinct of fear exhibits itself in the infant from the earliest dawn of life by trembling and cries, by great rapidity or cessation of breathing a sentiment so universal, set at the very threshold of life, must have weighty reasons for its presence ; and scientists scarcely err in regarding it, not only as a result of anterior experiences, but also as an indispensable factor, not alone in the evolution, but in the very continuance of the race, a too premature acceptance of the altruistic doctrine of the brotherhood of man having invariably proved fatal to its earliest adherents. And the persistence of this emotion in the child is a safeguard against certain very real dangers, of which it has not yet had any experience ; while rightly used it is an invaluable element in moulding the character.

Fear is a strong passion ; none other sooner unhinges or dethrones the judgment ; none is more contagious. How else account for the panics, to which all history bears witness, spreading through entire armies, where each man turns his hand against his fellow ; or when they flee, none pursuing ?

Moreover, what are all forms of despotic government, whether in States, communities, or families, save the outcome of fear ? But by the universal law of retribution every act carries with it its own reward or penalty. Good must come of good, and ill of evil evermore. If thou doest well, shalt thou not be accepted ? and if thou doest not well, sin lieth at the door, is a truth old as eternity, and yet ever new and fresh as a spring morning. So the tyrant, ruling by fear, may disarm rebellion or suppress disaffection, and thus insure, not peace, but stagnation and decay ; for from coward, cowed, or timid natures, devoid as they are of all vigor, physical or mental, little or nothing may be expected, either in the matter of general progress or of energetic action or service in any form.

Tyrants are but the spawn of Ignorance,
 Begotten by the slaves they trample on,
 Who, could they win a glimmer of the light,
 And see that Tyranny is always weakness,
 Or Fear, with its own bosom ill at ease,
 Would laugh away in scorn the sand-wove chains,
 Which their own blindness feigned for adamant.

The word fear is derived from what is sudden or dangerous, and forms one link in the series of kindred emotions, the first being attention, which, if sudden and close, gradu-

ates into surprise, surprise into astonishment, this again into stupefied amazement, a feeling akin to fear.

When under its sway the heart beats quickly and violently, and palpitates or knocks against the ribs, thus the heart's action becomes disturbed; while if fear has passed into terror, the heart almost ceases to act, the muscles of the body become relaxed, and both physical and mental powers fail, all the nervous force available being already concentrated on a single point. In these respects terror differs from horror, although an element of it. Horror is full of energy; the body is in the utmost tension, not unnerved by fear, although including it.

Thus we see that no power of mind or body acts apart; that in the little state of man — the subjective world within, as in the objective world without — the same universal law holds. "None liveth to himself, none dieth to himself." All, all are parts of one stupendous whole.

This being so, the question arises, What shall we do with children's sense of fear? When and how seek to eradicate it altogether? When and how enlist it as an ally in the development of the character, and so raise it to a high rank in the long chain of the emotions?

As our early fears fade away and give place to the graver anxieties of more mature life, we are apt to underestimate how varied, violent, and intense these feelings really are, owing to the absence of reflection and experience; and yet in some respects my own earliest recollections are so vivid that I should like to enlist the sympathy of all on behalf of the children,

Whom the angels in bright raiment
Know the names of to repeat,
When they come on us for payment.

At every stage of childhood I seem to see my former self looking out of children's eyes, and my heart fills with love and pity as I realize what infinite possibilities lie hidden in each, what a high ideal the universal Father holds of them, — "That they might be unto me for a people, and for a name, and for a praise, and for a glory," — and how much of their failure to reach their own ideal lies at the door of those placed over them. "Where is the flock that was given thee, thy beautiful flock?" is a serious question for parents, teachers, the Church, all of us.

In dealing with fears arising from ignorance, it is not wise

to pooh-pooh them nor laugh at them. Doing so affords no *explanation*, nothing short of which satisfies a child. Moreover, dreading ridicule, he shrinks back into himself, and thus already a barrier begins to rise between him and you. If you would retain your son's or your daughter's confidences, you cannot begin too early. Let them be always sure of a ready, interested, sympathetic hearing and help, and *habit*, if nothing else, will draw them to you when greater but not more real dangers than are those of childhood threaten or overtake them.

If we desire to supplant fear, not by fearlessness or rashness, but by a thoughtful courage, we refrain from overcautioning children, especially as they grow older, regarding pursuits attended with an element of danger, knowing as we do that such a course weakens the judgment, and so an additional terror is added. In general there is least danger where there is least fear. Sad it is we so often fail to perceive that the same principle, although less obvious, is not a whit less true in the higher domain of moral courage. By habitually referring a child's action or speech to such worldly maxims as what people will say of him, or think of him, or how they will look at him, we run the risk of destroying all his just sense of self-reliance, while, at the same time, we impress on his mind an exaggerated idea of a standard at once too uncertain, too vague, and too imperfect—PUBLIC OPINION. And having at last learned to accept it as his recognized guide of life and conduct, he is in imminent danger of applying it in ways altogether unthought of and undesired by those who had previously inculcated it.

Teach him to look within, beyond, and above him for the eternal law of right.

The word unto the prophet spoken
Was writ on tables yet unbroken.

By trusting and following the monitions of the living oracle within, all the higher qualities shall develop, virtue shall increase, and new powers shall appear. The "still, small voice," which whoso wills may hear, is a safe and sure guide to which we may all take heed. If we live truly we shall see truly.

So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, Thou must,
The youth replies, I can.

Children's mental and moral nature is a bundle of mixed

impulses, good and bad; while the will — the directing power — is yet absent, or weak and untrained. And in their fitful, spasmodic efforts to be good, they have often a conscious, painful sense of their own weakness. Their fitful desires toward right, their sympathetic nature alive to every look, word, and action of those around them, their love of approbation, their longing for appreciation, their fear of reproach, — all these and more are powerful agents, in skilful hands, for uprooting or weakening the evil impulses and for strengthening the good, till by repeated acts they become habits, and *habits*, when formed, become *character*.

Truth, courage, purity, and kindness are the pre-eminent virtues to be instilled, and children are likely to acquire them or not as they see and hear in what estimation these qualities are held by those surrounding them. And their clear eyes being quick to detect any discrepancy between precept and example, let us beware of offending one of these little ones by blurring or confusing for them the eternal rule of right, which they should see reflected in us as is a face in a mirror.

Teach them to fear to do, not alone wicked or cruel actions, but what is almost as degrading and demoralizing to the character — mean, cunning, or cowardly acts. And, as every act is first a thought, let them take heed to keep their heart with all diligence, and so to

Make the house where gods may dwell
Beautiful, entire, and clean.

In the matter of mental training we have only to look at the effects produced by fear in order to realize how detrimental it is to all high culture and progress. Its certain results are to paralyze or waste the energy, arrest action, and dissipate thought. Hence so great are the evils attendant on the use — and how much more on the abuse — of it, that it should never be resorted to till all other means are exhausted; and it ought never to be so great as to damp the spirits or waste the energy.

A moderate present privation, or the certain prospect of a future one, will usually effect the desired results without producing the state of general debility engendered by fear. Indeed, so patent are these facts that one wonders how the great majority of us have been so slow to perceive "that young children should be allured to learning by gentleness and love, rather than compelled to learning by beating and fear." What

is gained through fear we forget without care. And we are not so likely in after life to pursue *con amore* any subject, however interesting, connected with such unpleasant associations.

Dr. Stanley Hall has compiled an admirable, lucid, indeed almost exhaustive, list of children's fears. From his catalogue I select but a few, beginning with *fears of punishment*.

Children, as a rule, have a shrinking, nameless dread of arbitrary punishment, and also of its instrument. Now the chief end of all discipline being melioration of character, we should seek to ascertain whether and in what cases arbitrary punishment is likely to have the desired effect. When it is possible to do so, let the child suffer the natural consequences of his fault; and let us be sure that it is a fault, not a loss merely or an inconvenience to us. Thereby he learns caution and catches a faint glimmering of justice, and also gains experience of special instances of the laws of causation, which in time he shall find to be universal. Moreover, this method has the further advantage of preventing much unnecessary friction, irritation, worry, and consequent waste of energy on both sides.

If you wish the child to have a moderate fear—not dread—of punishment, do not accustom him to it, nor perpetually threaten him with it, as passive impressions grow weaker by repetition.

Inure him to hardships or difficulties he should lightly esteem. Let judgment be your strange work, reserved for grave offences, and beware that the punishment does not exceed the offence, as it is certain to do if anger, passion, or wounded vanity be at the bottom of it. There is still much chastisement administered rather for pleasure than profit. In general, nothing more terrifies and bewilders a sensitive nature, and, if frequently or cruelly inflicted, nothing more dulls, degenerates, or deadens a promising or even an unpromising one. "The twin shapes" of fear and hatred are seldom far apart; while to angry threats and harsh treatment may often be traced a habit of untruthfulness common to many children.

One word in reference to another object of children's fears—*darkness*. Judging from my own recollections, and also from observing its apparently similar effects on little ones, darkness itself, apart altogether from any dangerous objects possibly there concealed, is mysterious, oppressive,

and even full of dread. At times it seems almost as if endowed with life, or, to be more explicit, part of the darkness appears to gather itself together and assume weird fantastic forms as of something which might be felt, almost immovable so long as one looks at it, but preparing to follow or spring the moment of retreat. And does not darkness, especially when on a large scale, hold somewhat of a mystery for all of us? while to children, ignorant as they are, not only of the laws governing phenomena, but also of the phenomena themselves, the novelty of their surroundings, the sights and sounds, new every morning and fresh every evening, are quite as wonderful, mysterious, and unaccountable as are any their imagination could picture or their fancy weave.

To them the supernatural is the natural. As superstitious terrors are the worst of all, their conquest is one great object of education. Although much may be done in allaying them or in minimizing their baneful influence, the utter annihilation or dispersion of them is one of the incidental but most salutary results of the exact study of nature and of nature's laws, in other words, science.

In referring to another object of children's fears, I venture, more at length, to call in the aid of experience. And, as child psychology is still to so large an extent an inductive science, it naturally lends itself to this mode of treatment. For we may go into learned descriptions and minute details as much as we will respecting fear and its results, still the feeling itself, being almost a single one, cannot adequately be explained by referring it to a simpler. Hence, if we would really understand how children feel when under its influence, we can only do so by going back in memory to our own early years and recalling the emotion, or failing this, we may by humility, love, and sympathy become once more as little children, and so see things from their point of view. Thus doing, we shall also get a deeper and clearer insight into the kingdom of heaven within us — the kingdom of love and trust and purity and selflessness.

How shall I mention without giving a painful shock children's fear of hell?

At the mere sight or sound of that ominous word memory invariably travels back to a time long past and as if to another world, where in imagination I see a very small child sitting on a low seat by her father's side, while he is initiating her for the first time into the mysteries of that awful

creed. For a time I failed to grasp the thought, so new, so unexpected, so unimagined had it all hitherto been; but as the description continued and question after question was answered most circumstantially, and quite cheerfully, as to its temperature, its capacity for accommodating large numbers, the probable length of their sojourn, its possible duration, my own prospects in regard to it, together with those of the family in general, I breathlessly drank in the tale of horror. I then stretched out my tiny hand toward the fire in a curious, tentative way in order to ascertain with what fortitude I should meet the event when my turn came. The result was unsatisfactory. I burst into a flood of tears and said to my father in wonder and amazement, "You knew all this, and yet I have seen you laughing. I can never laugh again." In vain was I told I should not go there if I were good, such a contingency appearing too improbable to be worth counting on. I might forget some time, and what then? Meanwhile was not the devil there with all his angels and ever so many more besides?

At first I saw it as a huge fire, but chance scraps of information were gradually worked into the picture, making it more minute and ghastly. The lake of fire especially tended to give it a local habitation and a name, for there was but one lake in all the universe to me, and quick as thought by the alchemy of the imagination it did indeed become a fiery one. How I wished it were possible to go to the brink and tell the unhappy occupants I was sorry for them, perhaps help them! But on further learning that even a drop of water however acceptable was not permissible, in sorrow I relinquished the project, — for would not my presence on the margin but mock their misery?

And I well remember two or three years afterward, when I may have been about seven years old, hearing one brother recklessly call another a fool, and this at a time when I was much exercised in mind as to the fearful consequences thereby incurred. In alarm I ran to my mother, partly, no doubt, because like Joe I wanted to make her flesh creep, but chiefly because I wished to find a responsible person with whom to share the awful secret.

Imagine my astonishment on hearing the cold and cruel reply, "Well, dear, never mind." I could only attribute such unwonted heartlessness to the supposition that in the natural course of things judgment would still be long

deferred. And I see yet the wistful, yearning look with which I would regard him as one already appointed to utter destruction; but I never gave him a hint of his impending fate; I had not the heart to do so.

After this episode I realized more than ever that we were a doomed family; it was henceforth only a question of time; for "if such things could be done in the green tree, what would be done in the dry?"—for my eldest brother was always unusually thoughtful for his years. How bitterly I regretted that he had not thought of calling him "Raca"—a much more terrible-looking epithet, yet entailing comparatively mild consequences.

Some time afterward, while spending an afternoon at a friend's house, and in the midst of play, a most doleful, melancholy sound arrested my attention. On inquiring the cause I was informed that a swarm of bees was being suffocated with brimstone. I stood amazed and horrified at the cruelty, but much more at the audacity of the sacrilege; for that the brimstone had been surreptitiously abstracted during one of its periodic showers to the lake appeared to me to be beyond the shadow of a doubt, although I was ignorant of

The old classic superstition
Of the theft and the transmission
Of the fire of the immortals.

And from then till now the mere mention of bees or brimstone, Dives or devil, lake or Lucifer, sends memory back on its well-trodden pathway in the brain, where, in imagination, I still see the tiny child, seated at her father's side, drinking in her first lesson in dogmatic theology. For

Always the memory
Of overwhelming perils or great joys
Avoided or enjoyed, writes its own trace
With such deep characters upon our lives,
That all the rest are blotted.

As a young child's brain is physiologically strong and as impressionable as soft wax, so it is readiest to receive and surest to keep anything learnt in youth. Let us therefore take heed that what we put into it be of the fairest and best and purest and cleanest.

Let their young life be encircled with love and embosomed in beauty; and when the days of darkness come—for they shall be many—early memory shall become a treasure-house

filled with all that is holy and happy and sacred, and shall prove not only an inspiration in troublous times, but also an earnest and prophecy that

There is a height higher than mortal thought,
There is a love warmer than mortal love,
There is a life which, taking not its hues
From earth or earthly things, grows white and pure,
And higher than the petty cares of men,
And is a blessed life and glorified.

THE NEW CHARITY.

BY BOLTON HALL.

The word charity has been perverted to mean more or less intelligent alms. We have evolved a theory of systematic beneficence whose shibboleths are "self help" and "relief by work," and we are tempted to assume that if we keep to those and recognize by "philanthropy and five per cent" that we must cope with the forces of the world through the laws of the world, we have only to do enough charity to effectually improve the condition of the poor.

Yet the experiment has been thoroughly tried already. Mr. J. H. Crooker says that in China in the year 159 B. C. there were refuges for the aged and sick poor, free schools for poor children, free eating-houses for wearied laborers, associations for the distribution of second-hand clothing, and societies for paying the expenses of marriage and burial among the poor.

These seem simple and natural charities, and except the free eating-houses and the payment of marriage expenses of the poor, would be approved by our modern charity organizations; yet if they have not helped to degrade Chinese labor, at least they have not prevented its degeneration. It is true that much of this charity was not enlightened, yet the testimony as to the effects of even the best forms of our own charity is not such as to assure us that the results, in the long run, would have been much better if it had been so. For instance, Mrs. Josephine Shaw Lowell says: "It is not only or chiefly selfishness which should lead every large city to dread an influx of the 'homeless and unemployed;' for in the nature of things little can be done for them which will not finally be more of an injury than a benefit both to them and to others." (*Poverty and its Relief*, Twenty-second National Conference of Charities, 1895.)

To those who nevertheless believe that this "new charity" will regenerate the world its least encouraging feature is that even if it is true charity it is not new charity.

About 1711 the *Armenstadt*, or poor help, was established in Hamburg as a department of the Sanitary Association,

and the policy of personal supervision of the poor was inaugurated.

When public sentiment had been educated up to a point which made it practicable, Prof. J. G. Büsch, aided by Lessing, Klopstock, Von Voght, and other able helpers, organized the charities of Hamburg and also marshalled the workers, who consisted of large numbers of the wealthy and respectable people of the great free city.

They created a central bureau, with a clearing house such as we have, to prevent duplication of relief. They subdivided the city into sixty districts, each of which was under the care of three regular workers, so that there was one visitor to each six hundred of the whole population. They put in operation "relief by work," "sanitary reform," and "industrial training;" in all of which they had the fullest and heartiest help of the legislative power.

They understood the danger of pauperization, and were even in advance of us in that everything given to the poor was considered as a loan. They provided trained nurses, who went out to the homes of the poor. Artificial work for the unemployed, just like ours, and, later, agricultural experiment stations, were established. They had the hospital, the home for the aged, and what we might well imitate, a medical commission to examine applicants who claimed physical disability. They had a *crèche* or day nursery, free schools, a building loan fund, and an improved housings committee. These advanced thinkers appreciated that pauperism is easier to prevent than to cure, and so gave particular attention to the children, beginning with compulsory education, for which they provided sufficient accommodation.

Nor was Hamburg lacking in the scientific spirit. The volunteer visitors were instructed to collect information concerning the state of the poor — the causes of poverty, the amount of rent, all the census particulars about the children, means of support, scale of living, relatives able to help, character and history, and many other items such as we gather in our "case-counting." As Crooker says, "more recent experiments have hardly made any important additions to the philosophy or methods of poor-relief there put in operation. The original Hamburg system of 1788 contained all the essential principles and methods of that scientific poor-relief by which the workers of to-day are able to produce good results." ("Problems of American Society," Ellis, Boston.)

None of our difficulties, alms-giving, the reluctance of private corporations, especially churches, to co-operate, appear to have been unknown to Hamburg. Finally they spent \$70,000 a year in a city of about one hundred thousand persons, at a cost for operating expenses of less than three dollars in the hundred.

Neither was this great work obscure nor forgotten. Francis II of Austria made VonVoght, one of the leaders, a baron in recognition of his organizing services in Vienna. Napoleon put him in charge of the charities of Paris in 1808, and later Marseilles followed suit in deferring to him. An account of the system was widely circulated in 1796 in London. Two years later Malthus noticed it in his book on Population, and in the same year it was reviewed in J. M. Good's "Dissertation on Maintaining and Employing the Poor." Count Rumford borrowed his system from it. In running through the extensive literature upon the reform of the poor-laws from 1798 to 1830, we find everywhere similar evidence of an acquaintance with VonVoght's pamphlet and of the profound influence of the Hamburg institution.

Why, then, it may be asked, has organized charity, so intelligent, so extensive, and so long continued, made so little improvement in social conditions?

Perhaps because organized charity, looking as it necessarily does to the politician or to those who profit by the low rates of labor, has been prone in its investigations to underestimate the causes of misery which are chargeable to those classes, and in seeking to remove such causes as it does see, habitually avoids (because it is itself a part of "things as they are") anything which seems "radical" or "extreme."

But at the risk of being thought revolutionary, it is necessary that we should seek, not the individual causes of individual cases of extreme want, but the reason why "a large and increasing proportion of the population," of average temperance, average health, average industry, and average morality, "in our great manufacturing centres, whether in England or in other countries," live, as Prof. Huxley says they do live, though "there reigns supreme . . . that condition which the French call '*la misère*, . . . a condition in which the food, warmth, and clothing for the maintenance of the functions of the body in their normal state cannot be obtained."

Conscious, however dimly, of these facts, we are repeating the experience of a past generation, which, finding that even

by so perfect a system as that which we have reviewed, involuntary poverty could not be eradicated, took refuge in the doctrine that it was part of the necessary course of nature. Malthus then appeared to teach them that population increases faster than the means of support, and that there must therefore always be a large pauper class.

The doctrine of Malthus having passed away, we now take refuge in trying to believe that most pauperism is the result of drink, laziness, or vice on the part of the poor.

The statistics gathered by our present charities have shown to those who have studied them that this theory also is false.*

The failure of charity is inevitable, however, mainly because, sad as it may seem, no quantity of organized charity, old or new, however great, and no quality, however good, can accomplish social regeneration. It is not the proper remedy, and, like an efficacious medicine applied on a wrong diagnosis, whilst it sometimes seems for a time to allay the distemper and often suppresses its most prominent symptoms, it really only scatters or changes and generally aggravates them.

* See Prof. Amos G. Warner's "American Charities."

THE IMPENDING CRISIS.

BY WILLIAM H. STANDISH, EX-ATTORNEY-GENERAL OF
NORTH DAKOTA.

Everything in nature, left to its course, grows and develops until it ripens and matures. The germs of disease may be arrested and eradicated by timely treatment or change in the mode of living. If these remedies are not applied they ripen into fever and end in the purification of the system or the death of their subject. So it is with all wrongs of government.

Wrongs little felt at first grow and develop until they reach a crisis which eventuates in war, and that war generally ends in a change in government or legislation which could have been as well obtained without the war if the people in time had been willing to break loose from the political thralldom to the party which enslaves them.

The crisis of slavery was the war of 1861. The cause of that crisis was the importation of the first slave in 1620, and the cause of that importation was greed.

The origin of our Revolution dates back to the legislation made a century before, excluding us from having home factories, requiring us to ship through British vessels, to trade with British merchants, and excluding us from having vessels of our own and shipping and exchanging with other countries than Britain under penalty of imprisonment and the forfeiture of the vessel. The foundation of this legislation, retaining its grasp until thrown off by war, was greed.

No barbarians were ever ruled more oppressively or unjustly than the common people of France up to 1789, when matters reached a crisis ending in the revolution of 1793, which destroyed the power of the priesthood and nobles, stripped them of their estates, killing many or driving them into exile. Those who lost their lives exceeded a million (some say nearly two millions) out of a population of twenty-five millions.

The priesthood and the nobles dictated the press and the government, and absorbed the earnings of the people, leaving them a bare existence when famine intervened and distress

drove the people to kill the priests and nobles and seize their estates. Oppression created the revolution and greed created the oppression.

What is this monster greed? In the language of another:

Avarice heads the list of passions, demanding for its satisfaction the blood of human sacrifice. Revenge is sluggish and inactive, lacks life and energy, and strikes where it can do so without effort. Avarice is alive, wide awake, energetic, ambitious, stops at no obstacles, knows no fear, is aggressive, unprincipled, heartless, knows no pity, and is a living, moving engine of destruction. It has created nearly all wars, it brings to its aid the press, the Church, and the State. It is more unrelenting, aggressive, wicked, and far-reaching in its evil than the passion that creates murder.

The gold standard was planned and pledged at Paris in June and July, 1867, and enacted in 1873 in pursuance of that plan and pledge, Senator John Sherman participating in the plan in 1867 and in its execution in 1873. On pages 152 and 153 of the Great Debate, Hon. Roswell G. Horr states that the law of 1873 was made to consummate a plan and pledge made in Paris in 1867 to place us on the gold standard. We quote from Mr. Horr as follows:

THE LAW OF 1873.

I should have stated that previous to 1873 there had been a monetary conference held in Paris—I think he (Mr. Harvey) has referred to that conference and said that Senator Sherman was present at the conference. I quote here from W. A. Shaw's "History of Currency," page 275:

The first widely embracing international conference proper, however, was the outcome of an expression of opinion in the conclave of the Latin Union. It was called at the invitation of France, and met at Paris on the 17th of June, 1867. The States represented were—now listen—Austria, Baden, Bavaria, Belgium, Denmark, Spain, the United States, France, Great Britain, Greece, Italy, the Netherlands, Portugal, Prussia, Russia, Sweden and Norway, Switzerland, Turkey. The eight sessions of the congress occupied until July, 1867. *All the States except Holland declared in favor of the gold standard.*

Now that is the record of that conference, showing that the subject was being agitated by the civilized nations of the world. They had met together; they had discussed this question eight long days or sessions; and then, with the exception of Holland, *every one of them had declared in favor of the gold standard.* It was after that action that our experts commenced to examine the question and see what legislation should be enacted.

No necessity existed in 1867 to plan in Paris for the adoption of the gold standard and to consummate that plan in 1873. Silver money was then on a parity with gold money, and had been at all times since Abraham purchased the cave of Machpelah for a burying-place, three thousand eight hundred years before, with four hundred pieces of silver, then "current money with the merchant," although at times during that interval three times as many silver dollars had been coined

as gold dollars, as the tables given in "Coin's Financial School" show; yet silver money had, at all times, maintained its parity with gold money. The invitation of France in 1866 for a monetary conference in 1867 was to suggest a uniform coinage, not to adopt the gold standard.

We had the dollar unit, France the franc, England the pound, and each other nation its coin-piece, differing in size and value from the other, which made confusion in figuring commercial balances or settlements.

No nation represented at that conference commissioned any one to pledge it to the gold standard, or to labor to secure the adoption of the gold standard by other nations, and neither Mr. Sherman nor Samuel B. Ruggles (the only Americans at this conference) reported to Congress that they had pledged this country to adopt the gold standard. If they were there with authority for that purpose they would, on their return, have placed before Congress a report to the effect that they had executed the duties they had been sent to perform by pledging us to the gold standard. This report would have been made public through the press and its merits discussed before the adoption of the law, which Mr. Horr says was made in 1873 to consummate a plan and pledge made in Paris six years before to put us on the gold standard.

If Mr. Sherman or Mr. Ruggles had any authority in 1867 to pledge us to the gold standard, it would be in a resolution of Congress, as all of the departments, including the President acting with them, have no power either to pledge or bind us with a foreign power, or any representative of it, except by a resolution or enactment of Congress or a specific ratification by the Senate.

All governments, from the smallest village council, act by written authority, first recorded in the proper book; but neither Mr. Horr nor any one else can find anything in the call for the Paris conference of 1867, nor from any of the nations mentioned above, directing or authorizing any one to pledge our country or any of the others to a gold standard. Hence the gold-standard pledge then made was without any authority from any of the above-named governments, and it was only a mutual pledge between the persons at this convention that they would endeavor, each in his own country, to secure the legislation needed to increase the purchasing power of the dollar.

What follows shows that the object of the individuals con-

gregated at Paris in 1867 was to secure the adoption of the gold standard to double the purchasing power of the dollar. Had there been previous authority from these nations to pledge them to the gold standard, the close of the Paris conference would have practically completed its adoption throughout Europe, outside of Holland (we believe it already existed in England, Spain, and Portugal, but not outside of them, and that it was not adopted in any of these other countries earlier than in 1873—a period of six years after the close of the Paris conference).

There having been no previous authority to pledge these nations to the gold standard at the Paris conference, when it adjourned measures were set in motion to secure its adoption in these various countries of Europe, as well as in the United States, but in each instance they were rejected or laid over for six years before any of them were adopted,—another proof that there was no authority for the gold-standard pledge made at Paris.

In 1869 the governor of the Bank of France, M. Wolovski, and Baron Rothschild each warned the French government to have nothing to do with the gold standard. Their warning can be found in Dunning on Price, page 53. M. Wolovski said:

The sum total of the precious metals is reckoned at fifty milliards, one half gold and one half silver. If by the stroke of the pen they suppress one of these metals in the monetary service they double the demand for the other metal, to the ruin of all debtors.

Baron Rothschild made this statement:

The simultaneous employment of the two precious metals is satisfactory, and gives rise to no complaint. Whether gold or silver dominates for the time being it is always true that the two metals concur together in forming the monetary circulation of the world; and it is the general mass of the two metals combined that serves as the measure of the value of things. The suppression of silver would amount to a veritable destruction of values without any compensation.

On Oct. 30, 1873, Prof. Laveloye gave the following warning to the Belgian government against adopting the gold standard. When asked to give his views, he said:

Debtors, and among them the State, have the right to pay in gold or silver; and this right cannot be taken away without disturbing the relation of debtors and creditors, to the prejudice of debtors to the extent of perhaps one half, certainly of one third. To increase all debts at a blow is a measure so violent, so revolutionary, that I cannot believe that the government will propose it, or that the Chambers will vote it.

Previously to this, J. Stuart Mill said:

If the whole money in circulation was doubled, prices would be doubled; if it was only increased one fourth, prices would rise one fourth.

Dunning "On Relation of Money to Price" contains the above and others corroborating them which are by Hume, Crawford, R. M. T. Hunter, Encyclopædia Britannica, Léon Faucher, Adam Smith, Ricardo, Jevons, Chevalier, Jacobs, Alison's History of Europe, Henry Clay, Bryant, Gallatin, Humboldt, Archibald, Sealey, John Locke, and a host of others. Three hundred thousand of this book have been printed and read. What I have quoted must be known to the editors of the great gold-standard press; but they draw their salaries and their orders like clerks, and are under as much censorship from the stockholders of the papers as if they were in Russia publishing a paper under the censorship of that government; hence they fail to publish these matters for the people. The reader of this should send twenty-five cents to N. A. Dunning, Washington, D. C., and order Dunning on Price.

Senator Sherman, when he pledged us to the gold standard in 1867 and consummated that pledge in 1873 by securing the enactment of the legislation which placed us on the gold standard, could not then have been ignorant of the results to be produced by it.

In a late interview appearing in the Minneapolis *Times* of March 28, a gold-standard paper, he says:

"No one can misunderstand my position on the money question. *I favor the gold standard* now adopted by all the leading nations of Europe, and the use of a limited amount of silver coins maintained as now at par with gold. This policy secures to laborers and all producers money of the highest purchasing power for their labor and productions."

"What would be the effect of the free coinage of silver?" he was asked.

"*The free coinage of silver would reduce the purchasing power of money one half.*"

The North Dakota *Sun-Independent* of Fargo, a gold-standard paper since March 1, on March 28 editorially says:

It is true that the free coinage of silver will give dollar wheat and double prices for all classes of products, and in cases where contract has not been made to pay in gold, would be of advantage to the debtor class; but the Republican idea is that the good to result will not be equal to the harm wrought.

This is a candid statement of a Republican journalist of the Republican view of the question, showing that the party does not believe the purchasing power of money should be lessened, and that present low prices should be maintained.

Here comes the meat of this question. Let us consider it dispassionately. We owe, in North Dakota, over \$30,000,000 in public and private debts. We have to sell property to pay them. In addition to these debts we have railroads that were built when wheat brought a dollar a bushel. We have to sell property to get money to pay freight and passenger rates over them, which rates must be maintained high enough to pay interest on the cheap dollar which built these railroads. We have taxes to pay to meet fees and salaries which were fixed years ago to maintain city, county, State, and national government; and as we have to pay in a dollar which has been doubled in value by the gold standard, we double all these charges, and they will soon absorb all our people have.

The chief production in our State, in the eastern third of it, is wheat. The other two thirds is given to sheep and cattle. Last year we are supposed to have raised sixty-four million bushels of wheat, leaving for sale after saving for seed, fifty-six million bushels. This brought the farmer an average of forty cents a bushel. It is now some higher. At forty cents it brought \$22,400,000, out of which came all charges, living and travelling expenses, taxes and interest, leaving little or no residue to apply to reduce standing debts; and in some instances those debts increased; but an advance of \$22,400,000 in the selling price of a single crop in the State, and a like advance in all other crops, and in the price of cattle, sheep, and wool, would soon extinguish the indebtedness of our people, make them loaners instead of borrowers, and soon enable us to do business on a cash system.

At forty cents it took one fourth of our crop to pay freight to Minneapolis and Duluth; at eighty cents it would have taken one eighth, enabling the railways to get a double portion of our crop for its freight, or seven millions of bushels extra, which at eighty cents would have brought \$5,600,000. The interest on thirty millions of debt at seven per cent was \$2,100,000, which took 5,250,000 bushels of wheat to pay, and 2,625,000 bushels more than would have been required at a double price; while our State and local taxes were approximately as much on nearly \$90,000,000 assessed valuation, as the interest charge on our debts and a loss of 2,625,000 bushels of wheat had to be made to meet these taxes, making a total extra sale of wheat to pay freight, taxes, and interest of 12,250,000 bushels by reason of the

gold-standard price in North Dakota, over what would have been required with free silver coinage and double existing prices.

When we travelled we paid in fare that was doubled in value, and when we bought hard coal or pine lumber, we paid 1873 prices and in money doubled in value by the gold standard.

If low prices are desirable, the gold standard will maintain them and continue to reduce them, because the production of the gold mines will not keep pace with the increase of population, commerce, and debts, after allowing for abrasion, loss, and the use in the arts; and gold is so easily cornered that the money power can retire it at pleasure, and thereby reduce prices and add to the purchasing power of its income and that of monopoly from the people at will.

What has been said of the effect of the gold standard in North Dakota applies with equal force elsewhere. When I visit my old home in New York I pay the same fare on the New York Central as in 1873, in a dollar doubled in value, making that fare, in effect, four cents a mile. I find the selling price of farms reduced one half, many of them swept away by mortgage sales, and old friends rendered homeless by the gold standard.

Our President draws double the salary he did before 1873, in a dollar of double value. Our congressmen and judges have advanced salaries in dollars doubled in value. In 1890 the people paid in various forms of taxation \$1,040,433,013; while the annual wheat crop of the United States, if 600,000,000 bushels and all sold at sixty cents a bushel, without retaining any for seed, would have realized but \$360,000,000, or only about one third enough to pay the various forms of taxation to maintain government; and yet we are told that what we need is a dollar of large purchasing power, and that the gold standard must be maintained for that purpose.

Since the gold standard was put in force, in pursuance of the plan originated in Paris, the price of property and produce has fallen one half in Europe, as the eminent men we have quoted prophesied; while in those countries keeping silver as standard money this decline in prices has been avoided.

"Public Document No. 1713, Treasury Department, Bureau of Statistics," made under the supervision of John G. Carlisle, closes its statistical tables at June 30, 1894. It

shows that for sixteen years ending on that date Great Britain paid us the sum of \$3,860,122,071 to settle the balance of trade, and in the last year of that period all Europe computed together paid us over \$405,000,000 for that single year on the balance of trade in our favor; while we had to pay out large sums to settle the balance between us and the silver nations of the world.

With a double price on what we bought and for what we sold for that year we would have received \$405,000,000 more than we did from Europe, and in that sixteen years \$3,860,122,071 more money than we did from Great Britain, which would have made it unnecessary to borrow that sum abroad. All foreign as well as domestic debts bring increased in value and size by reason of the gold standard, it seems to me Great Britain will not soon join any international conference to restore silver and destroy the gold standard which brings her this advantage in commercial exchange with us in addition to the other advantages she derives from it. During all the period these sixteen years of statistics cover we were living under Republican tariff legislation without the free coinage of silver, so that no tariff legislation without restoring free silver coinage can save our loss of foreign trade and the increase of our foreign and domestic debts, to end in the utter bankruptcy of our people.

Free silver coinage would put our money on a level with other free-silver countries and would elevate our prices to theirs. If that failed to place the silver money of these countries and ours on a par with the gold money of Europe, we could at once furnish to Asia and the western continent, containing a billion of consumers, all the manufactured articles they now buy of gold-standard Europe, and quadruple our export trade in manufactures.

We have but little show now in that field of trade. Europe, chiefly England, gets it. From this statistical report it appears that for the sixteen years ending June 30, 1894, we sent to Japan, China, Cuba, Mexico, and Brazil the sum of \$2,076,557,976 to settle their balance of trade against us, and large sums for the same purpose to other silver-using countries, which sums should have been paid by the sale of our manufactured goods, which they bought of Great Britain and western gold-standard Europe.

In countries retaining free silver coinage prices have been

more stable, and they have not declined one half as they have in those countries excluding the free coinage of silver; equity has been maintained between debtor and creditor; the tax-gatherer, the interest-gatherer, the officeholder, the mortgagee, and every monopoly have not absorbed a double tribute from the people as they have with us by reason of the gold standard, whereby they have made tenants and tramps who would now but for the gold standard have been possessed of homes entirely out of debt, and living with their families in comfort.

The rejection of free silver coinage has injured our silver-mining property amounting almost to actual confiscation. This is un-American and unprotective. The control of the gold-standard power for another four years means a further bonding of our government to destroy our greenbacks, coin, and silver certificates and silver money to keep up the large purchasing power of our money. This means at least \$800,000,000 more of national bonded debt, even if we have no foreign war or civil revolution to meet, as this circulation aggregates over \$850,000,000, and it must be purchased by the government before it can be destroyed by it or retired.

After the notice went out that the purchasing clause of the Sherman Law was to be repealed, and no free silver coinage in its place, prices immediately fell, and the McKinley Tariff Bill, owing to less revenue as a result of lower prices on importations, furnished as great a deficiency to meet government demands as the Wilson Bill has since. Hence the re-enactment of the McKinley Bill to meet the present deficiency at present would not relieve it without restoring free silver coinage, which will advance prices and give a greater valuation to imports and a corresponding increase of revenue, even on the same *ad valorem* tariff rates.

As we increase the purchasing power of the dollar we draw an extra supply of substance from the public in every avenue of life, which is absorbed by the rich. We have two per cent of the people in the United States who own one half of the wealth, and they are those who draw this extra substance by the increased purchasing power of the dollar. On the other hand, we have had five times the evictions in New York City that Ireland has had in a year. In Chicago one hundred and thirty-five thousand have been fed by charity in one year since 1893, and eighty-five thousand arrests made,

while distress exists everywhere. Which of these classes appeals the louder for legislative consideration? As you reduce the purchasing power of the dollar to what it was, you relieve this distress and restore to the debtor, laborer, manufacturer, producer, and taxpayer only that which was taken from him by the law of 1873. All these will then stand where they would now if the law of 1873 had not been made, except they will be short what the gold standard has taken from them in the interim.

The gold standard originated in avarice, and by avarice it is maintained. Avarice controls all the governments of Europe, and it will never release its grasp except by adverse legislation to force such release. This can never be done by pleading, but by acting independently and in defiance of Europe.

Republicans and Democrats who talk of international bimetallism insist on conditions which will make the free coinage of silver impossible, and on terms which will give us no benefit. They insist that all greenbacks, certificate and silver money shall be treated as currency to be redeemed by gold money, *in order to keep up, as they say, the present purchasing value of money.* The present purchasing value of money means a continuance of the present low prices of property. It is the present purchasing power of money, or an increase of it, that they want. It is not a parity in the value of all money. Let me explain the theory of the matter.

Mr. Sherman met the agents of greed in Paris to plan for the gold standard, when all gold and silver money was on a parity and had been for three thousand eight hundred years. The parity did not trouble them. They wished to increase the value of money. They procured the gold standard and did thereby increase it.

There is no way by which we can restore former conditions by enacting such legislation as will retain the value of money to where this gold-standard legislation has placed it, and yet such a provision is attached to every proposition for international bimetallism or for silver coinage by every one who opposes free silver coinage. This shows that they desire the results obtained by the gold standard, and that all their silver talk is a delusion to prevent a stampede from their gold-standard parties.

The parity question is not involved and never was. Silver money, as before stated, was on a parity with gold when they planned to destroy silver as redemption money.

If a part of the governments should combine and destroy one half of the wheat of the world, and give wheat checks for it, wheat and wheat checks would be on a parity, but the price of wheat would double, and still the wheat and the checks would be no more on a parity with another bushel of wheat, or the bushel which redeemed the check, than before one half of all the wheat had been destroyed.

England has \$10,000,000,000 of foreign credits which would be reduced in value one half by pure international bimetallism. She would be compelled to pay us about \$300,000,000 more money than she does now annually to settle the balance of trade. She would soon see us square our debt with her and cease sending her interest. She would experience the same results with all other countries she holds credit against. She is crafty and never voluntarily releases an advantage once obtained; and therefore she will not consent to international bimetallism, and we must restore the free coinage of silver independently, or remain on the gold standard forever.

Avarice created the gold standard, and it never will be obviated by making its abolition dependent on the avaricious who created it. Therefore it will never be destroyed by waiting for the consent of those nations whose moving and controlling spirits profit by the gold standard. Hence voting those into power who espouse bimetallism by international agreement with England, France, and Germany is voting to make the gold standard perpetual.

It will be said these views are not entertained by our press and many of our rich and educated. A casual observer can see that our press and press service are owned by wealth, and that they are moved and controlled with the precision and plan of an organized army. Extreme wealth and all monopolies are for the gold standard, and it would be strange if their own machines were not moved to serve the purposes of the owners, or that they would favor what benefited the masses, if it lessened the tribute from them to the stock owners of our press and press service.

The nobles and priesthood of France were both rich and educated. So have ever been the governing class of all European countries. So were the Tories of the Revolution. So are the native class in Cuba to-day who are upholding the cause of Spain. The selfish part of man rises but little above the brute.

The die is cast. One side requires the present value of the dollar to be retained, which requires the retention of the gold standard, the destruction of our greenbacks, certificate and silver money, and bonding the government for \$800,000,000 to obtain this money before it can be destroyed, causing a yearly decline in prices, making an increase in tribute to railways and monopolies, and for taxes to meet officers' salaries, and for interest. This will reduce the power of the people to consume or employ, and increase the idle, homeless, and destitute. With these conditions growing more intense each year, let a famine intervene, as it did in France, and what will ensue?

CAN WE HAVE AND DO WE NEED AN INFALLIBLE REVELATION?

BY REV. T. ERNEST ALLEN.

When the chicken breaks through the imprisoning shell, it enters a new world. So does a man emerge into another realm of being when, having become convinced that the opinions imposed upon him by environment are some of them false, he sets about the work of testing his stock of ideas and organizing them into something like a coherent and consistent whole.

In religious discussions it is a common thing to hear one of the disputants open with the remark, "You accept the Bible, of course?" meaning thereby, "You believe the Bible to be *all* true." Sometimes this view crops out in even grosser forms. One says, "It is wicked to question the truth of the Bible;" and an intelligent young lady, speaking of a gentleman, once declared, "I hate him because he is a Democrat and don't believe the Bible!" This ready question, "You accept the Bible?" is regarded as a crucial one. If you say "Yes," the expectant sectarian, if logical, has a vision of a railway along which he is to draw you to a predetermined stall in the theological round-house as irresistibly as a locomotive would pull a caboose. If "No," a dynamite cartridge has blown up the roadbed and excavated a chasm usually recognized as impassable by a refusal to talk upon the subject.

That the dogma of Bible infallibility is not one entitled to be accepted as a postulate of Christianity, that it is by no means the self-evident truth implied in the mental attitude of the great mass of professed Christians and even of clergymen, it will be the purpose of this paper to show.

1. *The antecedent improbability that a man or book is infallible is exceedingly great.*

Those among us who claim an infallible book point to the Bible as the only one. To set up this extraordinary claim for one book out of the hundreds of thousands, if not several millions, of books which constitute the world-literature of all time, certainly imposes upon the advocates of the doctrine the burden of proof, demands that they should clearly

set forth the essential characteristics of an infallible book and show conclusively that the Bible belongs to that class. Again, many men have been active agents in producing the Bible. It must be shown that these men, less than one in a billion of all who have lived upon earth, were infallible when acting as agents, if not at other times in their lives. Nor is it permissible to assume the infallibility of the Bible and then infer that of the agents or *vice versa*.

2. *We have no test whatever which can discriminate between a finite authority not yet transcended and an infallible authority.*

Consider the nature of human authority. A scientist, A, strictly defining his terms, says, "All x is y ." Previously he had made many statements which had been verified by other scientists, and this agreement in results established his reputation as an authority. Because he was correct in a number of instances, he is assumed to be correct in others. P, at any number of removes from A, observing something inconsistent with the proposition "All x is y ," or finding no record of the statement having been verified, may conclude to test it, and, noticing cases in which x is not y , dissents from his predecessor's conclusion. Before P appeared, the authority of A may never have been questioned since the time his reputation became established; but obviously, however painstaking and conservative A may have been, there always existed, not a possibility merely, but a strong probability, that an induction based upon a greater knowledge of facts, the use of finer instruments, or a change in some other factor, would discredit some things which he held to be true.

This will illustrate what is true in the case of the Bible. The only legitimate foundation B can have for the statement, "The whole of the Bible is true," is a careful consideration of *each and every proposition* contained in it, and then having found all of them true, his conclusion will embody the result of a perfect induction. But what does this imply? That the Bible in its entirety is really true? that it will withstand the tests which other men may apply through all time to come? No, but simply that measured by the degree of development attained by B no flaw was found. C, more unfolded than B, may at any time point out errors which will compel the restatement, "Some of the Bible is not true." As it cannot be proved that C never can furnish

evidence contradicting B, therefore no man is justified by reason in claiming that the Bible is an infallible book. Under circumstances most favorable to the case of conservatism, he could not go beyond the assertion, "No man has ever yet disproved a single statement made in the Bible."

3. *Only an infallible being can apply the necessary tests to prove that a man or book is infallible.*

We have to deal now, not with assumptions, uncertain beliefs, or guesses, but with the question of *sufficient* proof. The testimony of a fallible being cannot furnish sufficient proof, because the very attempt to measure another person with a view to finding out whether he is infallible or not, presupposes the possession of an infallible standard and the infallible action of all of the faculties concerned in the comparison. To call attention at this point to but a single difficulty, by what process can a man infer that one product of his mental activities, namely, a certain standard, is entirely independent of a universal condition of fallibility which has been operative in every thought and act throughout his whole life? It will be seen, then, that the affirmative statement, "He is infallible," involves the declaration "I am infallible, therefore I know." The same course of reasoning applies to the Bible.

4. *Even conceding the infallibility of a man or book, this furnishes no guarantee that the teachings promulgated can be infallibly interpreted or applied to every-day life; but, on the contrary, the fallibility of man necessarily involves a fallible interpretation and application and so destroys that very certitude the alleged need for which constitutes the *raison d'être* for such a revelation.*

As the strength of a chain is measured by the strength of its weakest link, so is the authority of an alleged infallible revelation reduced for each person to the authority of the weakest faculty or power brought into play by him when he tries either to comprehend or to apply it. The greater the emphasis laid upon the necessity for such a revelation, the greater the implied weakness of the link joining the revelation to the understanding of man. Some may say, "Did not God know what He wanted to say, and don't we know what the language used means?"

Setting aside various readings in manuscripts, translations, and many other difficulties, the truth is that we do not know the meaning of the language used to that degree of perfect

precision which the transfer of infallibility from a book or man to the mind of a disciple would require. Even in the physical sciences, where many terms have been freed from ambiguity almost or quite up to the ideal limit, there is a subjective element involved, not interfering, ordinarily, with the communication of thought, but at times illustrating that language is not a perfect medium for inducing in one mind the state of another. How great the difference between the concept "oxygen" in the mind of an old chemist and in that of a high-school boy who has just witnessed his first experiments with this element! It is true that the word *denotes* the same thing, and so it serves for the purpose of identification, but the *connotation*, the full meaning of the term to the two persons, is very different. What is true in physical science applies with even greater force in religion and ethics, where there is less real agreement as to the meaning of the terms employed.

Were Christians asked to point out a proposition in the Bible fundamental in religion and destined to be permanent, they would accept "God is love" as such an one. And yet how fluent and necessarily so are these terms, "God" and "love!" How different the meaning to a boy of ten and a Hedge or a Martineau, and how inadequate the present thought of the latter will seem to them a thousand years hence! The truth that the mere alleged fact of infallibility fails utterly to accomplish the results desired by the advocates of the doctrine is practically illustrated by the large number of creeds formulated during the last eighteen centuries and by the forty or fifty sects now existing in our own country. If infallibility is worth anything in every-day life, how happens it that there are so many sects?

5. *A consideration of the internal evidence shows the Bible not to be infallible.*

Were it not such a common thing in life, in science as well as in religion, for *a priori* views and dogmas to blind men's eyes to facts which ought to be patent to all, one might well be amazed at contemplating the thousands of ministers and millions of professed Christians who accept the teaching of Bible infallibility when the facts are all against it and there is nothing approximating a valid argument in its favor. It is so generally assumed by laymen that their religious leaders have fairly and squarely reconciled all alleged discrepancies in the Scriptures, that I will present

what I consider a clear case of contradiction. Can the reader harmonize the different statements?

The inscription on the cross is given in Matt. xxvii. 37, Mark xv. 26, Luke xxiii. 38, and John xix. 19 respectively as follows, *This is Jesus the King of the Jews; The King of the Jews; This is the King of the Jews; Jesus of Nazareth, the King of the Jews.*

The Authorized Version is identical with the Revised, except that the comma after Nazareth is omitted. Speaking of the inscription, John says (xix. 20), "And it was written in Hebrew, and in Latin, and in Greek." Granting that it was different in the three languages and that three of the evangelists took their records one from each language, both of which suppositions are improbable, how are we to account for the fourth? Even if we thus reconcile Matthew, Luke, and John, it will not do to say that Mark's inscription, "The King of the Jews," which indeed forms part of the other three, does not contradict the others and therefore does not need to be harmonized with them, since the infallibility of the record is as positively disproved if Mark *omitted* a part of the inscription as it would be had he added to it. Observe, too, that this comparison of the *strict letter* of the gospels is the proper way to sustain the point here taken, because the infallibility claimed by the advocates of the doctrine must be an infallibility of the letter, a plenary inspiration. For it is because reason cannot be trusted, we are told, that such a revelation is needed as an authority independent of and higher than reason. But *if every word* of such a revelation be not infallible, obviously it is not only competent but necessary that reason should discriminate between the fallible and infallible portions, a procedure which would subject all of revelation to reason and which is, in fact, a complete abandonment of the doctrine.*

Having cited reasons for rejecting the doctrine under consideration, let us ask whether, after all, we need an infallible revelation. The claim of dogmatic Christianity may be summarized thus:

- (1.) God loves all men.

* Should the reader be interested to trace out other contradictions, let him compare 2 Sam. xxiv. 10 with 1 Kings xv. 5; Gen. xxii. 1, Jer. xx. 7, and Matt. vi. 13 with James i. 13; Eccl. i. 4 and Ps. civ. 5 with 2 Peter iii. 10, Heb. i. 11, and Rev. xx. 11; 2 Kings ii. 11 with John iii. 13; 1 John iii. 9 with 1 Kings viii. 46 and Eccl. vii. 20; Isa. xl. 28 with Jer. xv. 8 and Ex. xxxi. 17. For other instances see "What is the Bible?" by Rev. J. T. Sunderland (G. P. Putnam's Sons), pp. 107-116. This book presents the results of modern scholarship in a popular and entertaining style.

(2.) He desires that all should be saved.

(3.) He has furnished us with all of the means needed, the Bible among others, to secure salvation. Possessing, then, from this standpoint all of the means, and the Bible being fallible, it follows from the premises that an infallible revelation is not needed.

A father dying when his son was an infant left explicit directions as to his education and course in life. "How unfortunate," we exclaim, "that he did not live so that he could guide his footsteps through the pitfalls of youth!" and yet Christians generally hold, and *to-day*, that God in His dealings with humanity has played just such a part. "These are the last words God ever spoke to man," said a clergyman, referring to the last verse of the last chapter of Revelation. At the same time, though God be an "absentee" to man, Christian theism insists that we must look to Him as the First Cause of all of the phenomena we witness day by day in the material universe. No, the Father of all has not so abandoned His children. We do not require an infallible revelation, then, because we have something vastly better; our Father has not gone away, He is with us always, adapting His words to our unfoldment and needs.

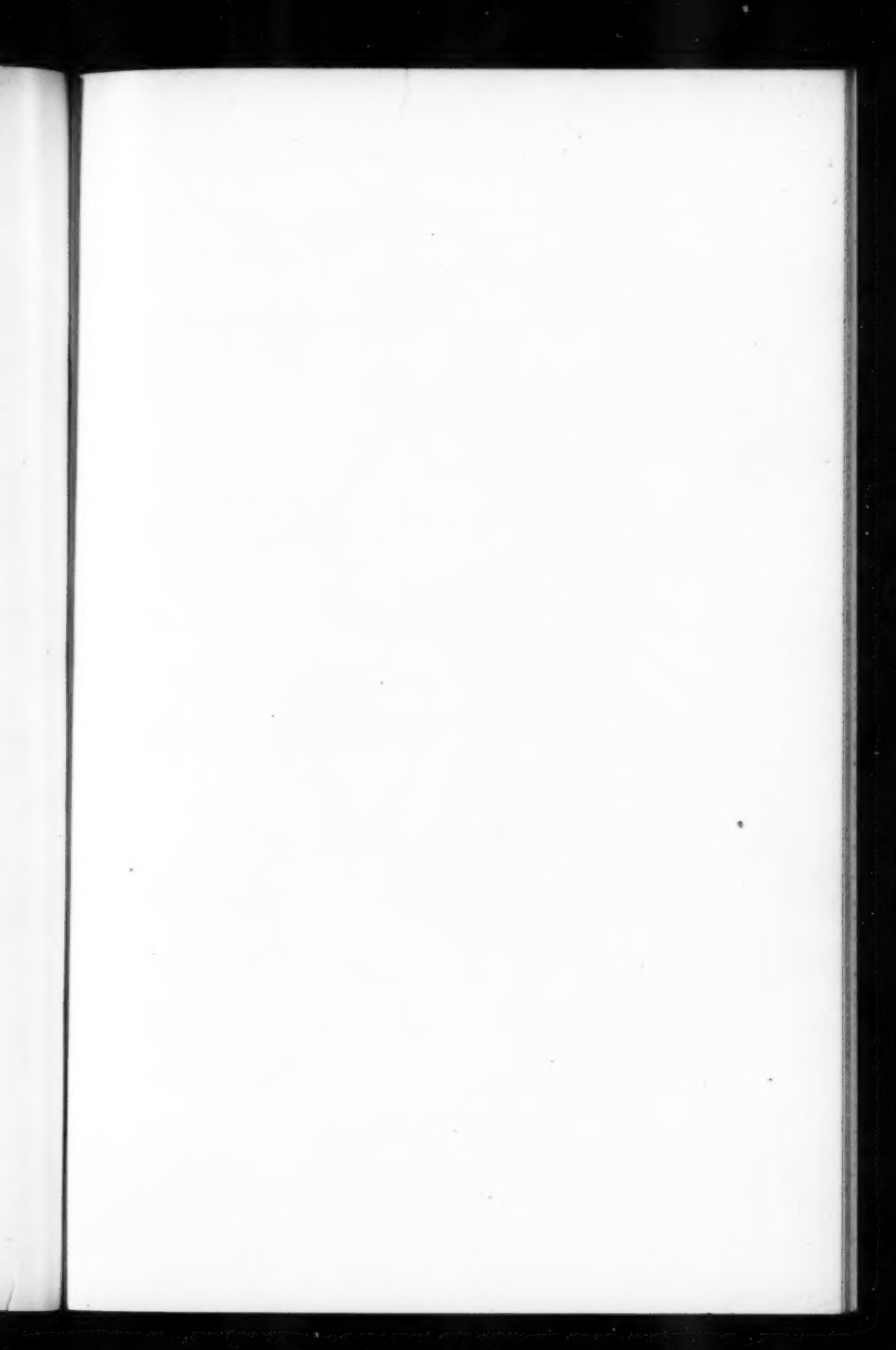
Let us ask ourselves which was the earlier in origin, the religious sentiment in man or the Bible? Setting aside the consideration that dogmatic Christianity would deny the saving power of the Old Testament without the New, and in order to date the Bible back as far as possible, conceding for the sake of the argument the claim that Moses wrote the Pentateuch, it is clear that there could have been no Bible before the time of the Jewish lawgiver. But the religious sentiment must have been active long before this. History and psychology furnish independent proofs that such was the case. The "thus saith the Lord" of the leader in the wilderness would have evoked from the children of Israel no more response than from so many stones, had not the religious sentiment been more or less developed in each of them. Herbert Spencer points out that this sentiment must either have been created in man or else have resulted from the intercourse of man with his environment. In either case, then, since, as indicated, to appeal to the religious sentiment of men who have none is like asking a man born blind whether he admires a white or a red rose the more, the religious sentiment must ante-

date the Bible, and it must also have had a purpose then as well as now.

As from the very beginning of his career upon earth, man has, through his senses, lived in communion with the material universe, so, not less certainly, has he, through his religious endowment, lived in communion with a spiritual universe; and as much in one case as in the other has marked progress been a work of time, with no more a leap to absolute truth in religion than in science. Who would think of binding together the classics of modern science, of claiming the books of Bacon, Newton, La Place, Darwin, Helmholtz, and others as canonical and then insisting that they contained the infallible truth, that for all time men would find in them the last word to be said upon the great themes of science? No one, for science is recognized as being a growing body of knowledge. Not less surely, however, does every man live in a religious environment which, through experience and inference, furnishes the objective conditions essential to religious progress. In place of the dogma of Bible infallibility, then, we should put the truth of the universality of revelation, that men are no more cut off from access to God than they are from nature.

Again, as an infallible bible of science would most certainly be a great stumbling-block in the pathway of science, by directing the thought of men from the sources of knowledge, so has been and is an infallible Bible of religion a mighty impediment to the progress of religion. The conception both of the need and existence of an infallible book is based upon a psychology which is false through and through. It belittles and dries up the religious nature of man by centring his thought upon written human productions as a finality which, however good, though registering the high-water marks of gifted religious natures through centuries, are at best but sign-boards pointing us to the Father.

Would we behold God, we must look at *Him*, not at the sign-boards! Helpful as a means, to view the Bible as an end in itself becomes as positively an idolatry as the worship of a graven image; the misguided worshipper is led blindly by the letter when he might be inspired, enlightened, and strengthened by communion with and guidance by the living God.





Louis Tully,

Anna C. Reifmiller

BETWEEN TWO WORLDS.

BY MRS. CALVIN KRYDER REIFSNIDER.

CHAPTER XXXIV.

A crowd around a theatre where Salome plays can only be compared in size to the one where Solon lectures. Only it is the great, the wise, the learned, who come to listen to him; the ignorant and superstitious hie away. Here are the clergy and the laymen, the literati and the orators, the artists, all waiting for this young Greek to rise up in their midst, and to hear his heathen ancestors, again alive in him, speak to the world. Every seat and every inch of standing room is occupied.

Ruby and her friends had a most perfect view of the stage, and Ruby could hear her own heart beat. Joy, hope, fear, blended, united, made one in her mighty love. Would he see her? Would he recognize her? Was he changed?

Now the Universalist minister introduces him, and then is seated, leaving Solon alone. How like a solitary monument he stands. There is a hush after the applause, and Ruby lays her hand upon her throbbing breast and listens. Why does he wait so long as his eyes wander over the great crowd before he speaks. As he bows with lofty gratitude to the warm welcome, memory chains her. Again she sits in the temple where the statues and the palms seem awakened into life by that clear, thrilling voice, and now listen! Words that might come from the soft keys of a flute, changing to the stronger and clearer tones of the clarionet, filled with the most wonderful magnetic power that ever a man sent forth, break the stillness and fall upon his hearers binding them to him like needles to a magnet.

"Man finds himself in a world of mysteries. All his knowledge, beyond the merest animal sensation, comes to him through instruction which is to him as a revelation. He finds himself in a world where glories change with all the varying seasons which succeed each other like the moving pictures of a panorama. He asks 'Who made all this?' and his instructors answer, 'The scientist, the naturalist, the

religionist!’ And after all the answers given, his soul, gazing out through his eyes at this world of beauty, still questions ‘Who?’

“Now if the world is to be enlightened I claim it is truth alone which can give permanent light. I do not believe that ministers of the gospel preach the truth, for the truth is rational and reasonable.

“Mankind will always have more or less faith in the unseen and the mysterious, but under the searching light of science, truth, and common sense, they are refusing to believe in the ridiculous. They are getting tired of this old story of the creation of the world in six days; of beautiful, sinless Eve who had no clothes to wear and nothing to do but stroll around in the garden and listen to serpents talking to her about something she ought not to hear, just as the Eves of to-day listen to serpents. And their God, the Christians’ God, because this silly woman eats of the tree, (I believe they even call the fruit an apple, but history does not say so), this God, so they preach, actually condemned the whole human race to death for this one offence. But mark ye! ‘The day that thou eatest thereof thou shalt surely die,’ was the threat. Did God change his mind after making this assertion? Surely he did, for Eve did not die that day nor the next, nor until she had brought other poor mortals into the world to suffer for her sin. Would it not have been better if he had kept his word and let her die before so much misery was entailed upon humanity? I have never heard this explained: ‘For in the day thou eatest thereof thou shalt surely die.’ I would like some one to tell me why Jehovah did not keep his word that time as rigidly as they say he does in burning the creatures of his own hand in hell.

“Now whether it be a fact that the serpent knew better than the Lord God, and proved it to Eve’s satisfaction when he said to her ‘Ye shall not surely die,’ and it came to pass that she did not, I cannot say. Nor has any man proved this to my mind, nor has he said whether or not that is a reason why to this day the serpent has equal or more honor than the Lord, because his prediction came true and the Lord’s did not on this first occasion; but it is true that they have been dividing honors unequally ever since, the serpent getting the better of it all the time.

“There is another remarkable fact concerning the great lawgiver of the Christian Bible. This same Moses given as

account of his own death and burial, a thing which, I believe, no other man since his day nor before, ever undertook to do.

"I claim that ministers do not preach the truth or common sense and are keeping the people in the bondage of ignorance. I ask truthful, reasonable answers to my questions. These things are not. For instance, if man disobeys an organic law and suffers, a christian cries, 'God has punished him for his sins,' while I claim he suffered the penalty of a law breaker. A mother neglects her babe or dresses it in winter in thin shoes and stockings. It takes cold and dies. The minister preaches a touching sermon in which he says 'The Lord hath taken the little darling. He hath given and He hath taken away.' I claim the Lord had nothing to do with it. Its mother killed it by neglect or through ignorance. Let these preachers teach people common sense; teach the mother she killed her child, or neglected to give it proper food and clothing until natural organic laws were broken and disease and death was the penalty.

"Now I have seen people grow very rebellious against God for taking their loved ones, and the preachers are responsible for it. Let them teach that God established laws, and if they break these they must pay a penalty; that would be common sense, the other is not.

"The widespread doubt that everywhere prevails as to the plenary inspiration and absolute divinity of the Scriptures pervades the various divisions of the church much more than is readily perceived or willingly acknowledged. I have found this to be true by earnest inquiry and private personal interview. I have gone from priest to pastor, and asked them honestly and earnestly to solve by their Divine Book the questions that are puzzling me and are stumbling blocks to the great masses of inquiring minds who cannot close their eyes and blindly believe things that go forth from the pulpits as truth, and I have come away again and again disappointed. And then I asked my questions openly, publicly. I give a reason for the faith that is within me, and as a humanitarian, I ask that for the good of humanity some errors of the religionists be corrected, for errors I certainly believe them to be, because there is no true enlightenment in their teachings, and no progression. The development of the natural sciences during the present and latter half of the past century, has been without parallel in the history of the race, and as the religionists have not kept pace with

these developments by the light of their Divine Inspiration, which ought to be the knowledge of all knowledges, they have seen the important influence of science in causing doubt as to the divinity of their Bible. Astronomy, looking out and tracing the movements of the heavenly bodies, has declared that 'the accounts given in the earliest records of the Bible, assuming them to refer to the creation of the material universe, cannot possibly be correct.' Geology repeats the conclusion of its elder sister and says, 'The Bible record as a history of natural creation as preached by the clergy, cannot possibly be true.' The rapidly developing science of psychology repeats the verdict 'The Bible record as it is interpreted by the clergy cannot possibly be true.'

"Science has given demonstration ; religion has given but vague and illogical statements, and demanded belief on its asserted supernatural authority. The religionists have gone so far as to oppose science itself as a new attack of infidelity, and denounced its votaries as the enemies of religion. When the truths of science could no longer be denied or put aside, the commentators modified their interpretation to meet, as well as they could, the new exigency. They clung to the preconceived idea that the Bible record is a veritable history of the natural creation, and as the only mode of reconciliation they could adopt, they agreed that the 'days' of creation, as given by Moses, might be interpreted to mean not literal days, but indefinite, geological periods of hundreds of thousands or millions of ages, as the necessities of the case might require. This was clearly a giving up, in fact, of the literal meaning of the record, and ought to have led them to suspect that if there was an error in the beginning, there would be in the end. All the arguments in all the countless volumes that fill the shelves of theological libraries, and all the sermons they have preached, never dispelled the doubts of a single inquiring mind.

"Hundreds of its professed ministers deny to the Bible any degree of Divine inspiration at all, while others claim for it such a degree of Divine supervision over its writers, as to enable them to relate with accuracy, and in literal terms, the events recorded in it, and with the same accuracy, the religious doctrines and duties which it teaches, together with its prophecies, which either have been or yet will be literally fulfilled on the natural theatre of this world.

"No text-book would be allowed in a college that did not teach the truth, yet this Christian Bible that is in open conflict with scientific investigation, utterly obscure to the men who read it, is the educator of the people, the fountain from which they must gain spiritual knowledge. That the clergy do not teach the truth is evidenced by the fact that they have failed to enlighten the world by their teachings from the Bible.

"Is the real condition of the Christian world to be determined by outward appearances, by statistics of numbers and wealth, by manifestations of learning and power, or is the state of society a true index of the value and vitality of the religious system dominant in that society?

"Christianity is amenable to this law which has been unsparingly applied to Judaism, Buddhism, Brahminism, Mohametanism, and all the heathen systems, and is applied every day by Protestants to the Roman Catholic religion.

"The Church of Christ may be said to have governed what is called the civilized world for one thousand five hundred years, and its votaries claim that it has played an immense part in the production of all the good in modern life, while I ask all the thinking, reasoning world if it has not also played as great a part in all the evil of modern life. It claims all the good. Let me ask, 'Has it fraternized the world? Has the civilization it has engendered expressed the highest possible love, peace, purity and justice? Has it sanctified the family, purified the sexual relation?'

"If the clergy have preached a system of Divine truth for one thousand five hundred years, we have a right to expect the grandest results corroborative of the claim of these religionists. Scientists are in advance and have results to show for their work in harmony with their teachings. The religionists are in deeper darkness than one thousand eight hundred years ago, for they can no longer cast out devils, heal the sick, open the eyes of the blind, and raise the dead by their faith, and the world sees in the midst of its hundreds of thousands of churches, spiritual dissolution in all its most painful forms, increase of emotional disorders, scrofula, blood poisonings, blindness, deafness, monstrosities, the frequent desecration of marriage to the barbaric level of bargain and sale, politics reduced to a contemptible trade, the chief instruments of which are falsehood, purchase, bribery, corrup-

tion and fraud, the obstructions and tardiness of justice, the venality of lawyers and officers of the law, the perpetuation of abuses, the wretched mismanagement of prisons, penitentiaries, hospitals, poorhouses, lunatic asylums, and other *charitable* institutions, the diffusion of vile, cheap literature through all classes, children included, like an underground sewer full of nameless putridities, and to add a crowning horror to these allegations, men professing the religion of *Christ* participating in the spirit, the performance, or the profits of all these evils. And yet there is no crime committed to-day that is not recorded in this sacred history, the Bible, their guide. Is it not high time for them to seek a higher guide or find a new and different interpretation of it?

"Do they want to steal? Let them turn to their Bible and they will find that Jehovah ordered the Israelites to borrow all the Egyptians' jewels and not to return them.

"Does the State want to execute a criminal? They have a royal example in the sacrifice of Jesus of Nazareth, the Son of the living God, to appease the Father's wrath and satisfy justice.

"Do they want a precedent for any crime? Why, turn to their Bible and they will find it recorded of God's chosen. Does a man want another man's wife? David wanted Uriah's wife and put him in the front of the battle to be killed, having already desecrated his home.

"Are men and women enlightened to live better, purer lives by following these so-called scriptural teachings? If they are cruel and unjust do they not find a worthy example of cruelty and injustice in the Jehovah you teach them is all-wise, all-powerful? Is there a more cruel act to blot the pages of history than the flood, or a more fiendish sacrifice than the story of the redemption?

"Perhaps I, as one man, have no business to claim a right to know why they go on teaching these terrible lies, but in the interest of humanity, for the sake of unborn generations, I appeal to the reasoning world to note the tendency of these teachings. Not content with filling the minds of so-called civilized nations with these falsehoods, they invade the domain of the heathen, who at least live in the innocence of ignorance, and thrust them upon them. And what do we see? Intoxication where temperance only was known; theft where honesty was once the common heritage. Be-

cause, forsooth, the Bible, the holy Book of God tells them that David, a man after God's own heart, committed a sin for which a heathen would suffer death, but Jehovah winked at it in his favorite.

"I appeal to every human heart if such things are not diabolical, and if the being created by the priests and churches is not more fiend than God.

"Notwithstanding the very great service which the church claims to have rendered in the civilization of the world, its historical record shows that the sacrifices to Moloch, Mars, and Juggernaut never equalled the devilish cruelties practised systematically and for ages by one school of Christians upon another for a little different shade of opinion.

"No heathen nation has ever exhibited so much ambition, covetousness, and cruelty, as these so-called religionists, professing all the while heavenly doctrines of brotherhood and peace.

"In Spain alone 130,000 human beings were burned at the stake by these holy men of God. In the Netherlands 50,000 were butchered during the reign of Charles V, and 25,000 during the reign of his son. Europe has been saturated with blood in endeavoring to force mankind to accept a God that they hated simply because of such practices.

"Behold, then, some of these persecuted people flee to a New World, and once there what do they do? Let every man, woman, and child live in peace, security, and religious freedom? Not a bit of it. The Puritans were the most intolerant brood that ever lived. They scourged the Quakers, burned the witches, who were perhaps their most spiritual and enlightened people, they punished even with death a sin which the Christ they pretended to follow forgave.

"And what do we see to-day? No one Christian denomination strong enough to persecute all the others, but, if it were, I, for one, believe the inquisition could be readily established. And, too, the wholesome fact that the State and not the Church rules is another safeguard.

"What do we see in the so-called religious world to-day? In each church separately, in every church collectively, the autocracy of money lording it over intellect, virtue, and labor. Selfishness, malignity, and begging from the poor, the common people, to erect churches and charitable institutions where everybody must pay to get in or receive care. Christian church members squandering in ostentatious displays

and selfish appetites more money than would relieve all the necessities of the world. Christian men and women witnessing admiringly, and suffering their sons and daughters to witness, the ballet dancers in a state of disgusting nudity in theatres. Indeed, there are no crimes committed outside the churches that are not committed inside of them.

"Of course time does not permit me to go into all the details, but I say that the church as it stands before us to-day is a vast, wealthy, aggressive, self-assertive and powerful institution that strikes its roots deep under the framework of society, professing to have the oracles of God, and preaching that God to be a monster that all the thinking, reasoning part of humanity must disown; that he is going to destroy in the twinkling of an eye all creation.

"My first recollection is connected with a picture representing the flood. How my heart ached for those poor souls, men, women, and babies, with the great deluge pouring down; and it was explained to me as the wrath of God visited upon people for their wickedness. I remember saying to my nurse, 'You said God made everybody.' 'Yes.' 'Well what did he make them so wicked for?' 'He did not make them wicked, the devil made them wicked.' 'Who made the devil?' 'God.' 'Oh, what a God to make a devil,' I cried; and, ladies and gentlemen, here in the full strength of manhood I say, as my baby tongue lisped then, 'Oh, what a God to make a devil!' And then again I say what manner of men are they who can conceive of such a God? They must be fearfully wicked. They must needs know and feel that were they all powerful they would do these very things they attribute to him, for if they believe they would be more just and more merciful under like circumstances, then they credit themselves as being a greater and better God than he.

"Now I am going to believe in the absolute goodness, mercy, love, truth and wisdom of the God I adore. I am going to utterly and indignantly reject any meanness or cruelty attributed to him. If a man is a mean man it is his own choice. I say I do not love nor worship the God you preach and pretend to worship, and according to your theory I am an infidel, and I am going to tell you *I thank my God for it.*

"The classic Greeks in the days of their greatest culture had classified deities until it is said their altars numbered thirty thousand, — one, doubtless, for every significant word in the

language, and, not fully satisfied yet, an altar was erected 'to the unknown God,' and this is what a grand old heathen said of this unknown God:

" 'This God, if he be good, is not the author of all things but he is the cause of a few things only, and not of most things that occur to men, for few are the goods of human life and many are the evils, and the good only is to be attributed to God alone, — of the evils the cause is to be sought elsewhere and not in him.'

" They also asserted that he was unchanging, that he was incapable of falsehood, and yet the preachers say all things are possible with God. I tell you frankly I glory in my old Greek ancestors and I am a heathen to-day, just as far as they were in attributing all good to the unknown God, and all evil to the perversion of good.

" The clergy, a learned, influential class of men, trained to think, walk, and talk, and feel in very narrow ways, are controlled by precedent and tradition and authority, like the legal profession. As a body they are notoriously unprogressive. They are, as a rule, idolators of the church and its institutions, and I believe I am not giving you a piece of news when I assert that many of them pursue the clerical avocation as a business and with all the shrewdness, tact and ambition of the men of the world, and 'Prophecy smooth things' for a certain liberal stipend annually. It is money, money, my ladies and gentlemen that keeps your churches going, and every device is used to get it for the churches that is used to obtain it outside; begging, borrowing, gambling, (they call it raffling). Money for the preacher, money for style, while millions of God's people suffer for food and raiment.

" A certain Divine told me that the reason the spirit of the wicked remained in hell always was because it was imperishable. Now isn't it a dreadful conception of God to believe he would give us a short term of years here, say seventy, in a diseased body that would with all its inherited evils cause us to be tempted and let us fall and rise only to fall again, try we never so hard in this corrupt body, and then draw out of us a spirit which did nothing to save us here, but is indestructible and must burn in hellfire forever! I tell you it is the most horrible conception — this God of yours. You need not tell me you love him. I know better. You may be afraid of him and I don't believe that,

else you would not lie, and cheat, and steal, and murder. You have no conception of him, and don't think of him at all except on Sunday, I want you to know that I could not even love or respect a man who would be so dreadful.

"Now if there is a God like *this*, then he is my God. One who loves every creature who draws the breath of life, who watches over them and teaches them to be useful and in that use to be happy; who touches the hearts of the mightiest men or women and causes them to love their little helpless children; a God who never forsakes anybody, who could never lie nor be angry, or be anything but love, truth, and wisdom; to believe in whom brings love and peace and hope; who when men close their eyes against his goodness is still merciful; who never forgets nor forsakes his own, no matter what they do, from the highest angel in heaven to the lowest devil in hell. He stands a power ready to save them, but in giving them freedom of will *permits* them to turn from him, but is ready to receive them back again through all eternity.

"The clergy have scared millions into their folds. Like so many sheep fleeing from a rapacious wolf have these Christians fled into the churches from an avenging God or his deputy, the devil.

"Now listen to the inconsistency of the whole teaching. Your spirit lives forever to shout in heaven 'Hosannah to the King of kings' or else to wail and gnash the teeth in a burning hell. This spirit is indestructible, they say. We will agree that fire has no effect on the spirit. Some tell us the departed spirit is a shapeless mass floating at will through a great luminous abyss, or a burning pit called hell. Now tell me how this shapeless, senseless thing can sing praises in heaven any more than it can groan and shriek in the fires of hell? Then they cry at me the resurrection. Resurrection of what? Go to your graveyards, open the vaults of your dead friends, or dig down into their graves, and you will find that the eternal decree is fulfilled, 'Dust thou art and unto dust thou shalt return,' or if needs be, in the vault they rot. Who of you would embrace the thing you find there as mother, child, father or friend? Why I have known women, and men too for that matter, who would not sit alone all night in the room with a corpse, (that cold, senseless casket, when its power of love and recognition was gone), for a fortune. Where is their religious faith?

"Another mystery of these religionists is that they do not all believe in the creed they profess, nor do they all practice the precepts which the creed inculcates, and in their minister's speculations as to the nature of the Deity, and upon the forms of belief and worship supposed to be most agreeable to him, they are led into such angry disputations as not only to divide communities and families, but in the course of discussing the attributes of God the very existence of God himself becomes argued away, or, what is worse, becomes invested with the passions and infirmities of the human disputants. A finite being cannot define an infinite being. When he endeavors to do so, he only reduces the infinite to a finite, like himself.

"They argue that God is good, all-wise, all-powerful, then having given him the glory of Creator they argue that He is capable of destroying His creatures. Monstrous thought!

"'Who by searching can find God?' Shall we say in our hearts that there is no God? To acknowledge a God and then to deny His goodness, truth and mercy, is inconsistent. With all my soul I reverence the Creator of this universe, and whatever I may say of the christian's God, the God of the clergy, has no reference to this Creator. I do not believe my God will destroy His creation or His creatures, and why ministers of the gospel believe it I cannot understand, and surely they must believe it, for as recently as 1878 a grand council of ministers of all denominations was held here in New York to discuss the great questions connected with the Second Advent. Grossly literal and sensuous interpretations were the rule, and the whole thing should have been supplemented by old Mother Shipton's prophesy made four hundred years ago.

"I have listened to frantic efforts on the part of preachers to convince an audience of the destruction of the physical universe, and I really think one of the most absurd, puerile and phantasmagoric freaks of imagination I ever listened to was the picturing of the literal events of the second advent by an orthodox minister. The God of the universe sitting on a cloud to judge his creatures as he represented him was not sublime, but grotesque in the extreme, and the dead bursting out of their graves and putting their bones together, was the most irrational, illogical tirade I ever listened to, for it was an abuse of Jehovah. It had no organic correlation with

anything else in history, science or philosophy, or any exalted idea of theology.

"He quoted from the New Testament everything in regard to the 'end of the world,' and as a Greek I call the attention of all scholars in the language to the fact that there is a mis-translation in all the above passages. The English word 'world' does not convey the signification which the Greeks attach to the word 'aion' used in the above places. The correct translation is 'the consummation or finishing of the age.' If the end of the physical world had been meant the word 'cosmos' would have been employed."

CHAPTER XXXV.

The war upon Solon had been fierce and hot; but from the smoke of battle he rose up giantlike and shook his tawny head and said: "Gentlemen, you have abused me, you have not answered me. You can't; you don't know any more about it than I do; but maybe you will tell me something about that flood that roused my first childish pity for mankind, or a little about that big fish that tried to digest the renegade Jonah. Gratify me in just one little point; I say old Abraham was a sun-worshipper,—the worst of idolaters; prove to me that he was not. I say portions of the Bible are not fit to be read in decent company; prove to me that they are."

And then they would load up and fire away at him again. They had become a matter of much public interest, these discussions, and the world, which first frowned and shook its head solemnly at the infidel and smiled on the Church, began to smile upon the infidel as the combat continued, and said: "He has loosened so many of the props of the Church the thing cannot stand always as it has if they don't down him." And now it had come to pass that the world laughed so loud that it showed its teeth and clapped its hands after every combat, and many wore the colors of the Greek. He was such a strong, noble, good fellow; so honest in his convictions, and the truth was, his idea of God, "if there is a God," seemed to be such a wonderful improvement on the angry, avenging God, who must find somebody to wreak his vengeance upon, even if it were His own Son, that they were all anxious to find out more about Him and were fast losing the faith of their fathers.

CHAPTER XXXVI.

Ruby went to her father's old spiritual adviser and confessed all ; told him that she loved Solon, and asked him to answer him.

She was proud to find this good gentleman a warm admirer of her brilliant and gifted lover. He went so far as to say :

"The whole truth is that half he says is so. Solon does not attack the Christianity of Jesus Christ. His attack is always upon historic and traditional Christianity. I believe that this remarkable man is in one sense a prophet, the mouth-piece of God. He is doing that which will do much to rid the world of the superstitions, shams, and humbugs of orthodox creeds. He, like them, reads the Bible in the letter of the word and as yet has not the spiritual sight to see deeper. We must teach him how to read the Bible, my child, and he will then teach more persons how to read it than any man I know."

"Then you accept his challenge?"

"Most willingly ; and as you request, it shall be announced in the daily papers that I shall immediately prepare my answer."

"Thank you. 'When Greek meets Greek, then comes the tug of war.' I have no hope in any man but you."

"As he says, he has only been abused instead of being answered thus far. I feel most kindly toward him. I honor him most profoundly, so you can safely trust me. His God is my God, only I have learned not to stand on my head to read the Bible."

He dismissed her with a tender smile, and Ruby went away happy. She had never attempted to convince her lover of his error in regard to the Christian Bible. She understood where it was, but felt that it was not for her to argue. If he said he did not love the Jehovah of the old Bible because he made a devil, and punished all mankind because Eve ate the fruit this same devil prevailed upon her to eat, why he must look deeper and learn that Jehovah did not make a devil any more than that the Garden of Eden meant a patch of ground to grow natural trees and fruits in.

So now she had a hope in her father's old friend, and she walked all the way back to the hotel, revolving in her mind how it would end. Mr. and Mrs. Goode, who had accompanied her to the Doctor's door, went on to see some old friends,

and met her as she came out and reported to them the success of her errand.

CHAPTER XXXVII.

The hall was crowded with eager, expectant people. The great infidel was to be met by a great heretic, the Church said, a man who had been pitched out of the tent of his brother ministers because he happened to have an inquiring

mind and did not indorse all the teachings of orthodoxy.



THE GREAT HERETIC.

When he appeared there was a deep hush upon the people more eloquent than the loudest applause. He was not what they had expected to see. There was a physical glory accompanied by a dignity of mien, a majesty of look and venerableness of aspect, as he planted his feet with a majestic step, and his whole demeanor had the native air of authority. But greater than his physical glory was the intellectual glory peculiar to this man of God. Lengthened years had continued to add their stock of ideas; judgment

had been improved and corrected, not only by exercise, but by the logic of time; he was a man who had become wise in growing old.

"Ladies and Gentlemen: You all understand the object of my appearance here to-night. I see before me the great man who is my opponent, and I read in his face an earnest wish to be convinced if he can be proven to be wrong. There is scarcely a question that can arise in his mind that did not at one time arise in my own; and let me say here that

theologians are the hardest men on earth to convince on this subject. Why? Because they go through a theological school and are so crammed and stuffed with theology that there is not room to get any wisdom into their brains. While in school, if they ask a question such as our friend asks in his lectures, they are told that all those questions have been settled by the Church; this is the doctrine: follow it, shut your eyes and believe when reason calls out, and still the voice that questions. I want to say here that I did that very thing, and took my place in the pulpit, an ordained minister of the gospel, to preach the opinions of men in regard to the word of God, and did it for ten years, struggling with my own reason. I could not preach the gospel and follow the dictates of man, and for that reason you see me here to-night, a heretic in the eyes of the religious world.

"Here is the Bible of to-day, one third made up of men's opinions, a great portion of pictures of natural things intended to represent spiritual things only, translations incorrect in many instances.

"My Greek friend must first receive the fact that I believe the Bible to be true; the divine word of God, inspired, breathed into his prophets, and in some instances dictated; that every word has a spiritual meaning clothed in natural language, as a man's soul is clothed with his body; that its language is correspondential, and that it was written and given to man in the form in which he could receive it, and as he grew in spiritual things, the word would be unfolded to him, and thus it is fitted to every condition of man and the angels.

"The Bible is essentially a spiritual book, and its first pages do not refer to the creation of the natural world, as science has long since correctly proved; and, as our friend says, of what use would this book as a history merely of all these horrible things be to us to-day? I answer as he would answer, none whatever. But if it means the creation of the spiritual part of man and his regeneration, it refers to you, to me, to every man and woman who can read it on the globe. And now I proceed to explain why it is misunderstood.

"It is true, as he says, that life is governed by organic law or natural laws, and natural laws correspond with spiritual laws. If a man is sick, it is because he has sinned; the

beginning, the cause, is a spiritual one; the effect manifests itself in the body.

"The spiritual and natural worlds are consociated like the soul and body of man. The natural exists and persists from moment to moment only by influx of the spiritual into it.

"In regard to the popular idea which this gentleman ridicules, that the soul is a floating cloud of ether, a shapeless, formless thing, I would say that I for one do not believe that a soul can exist apart from a body and exercise thought and wisdom; the idea to me is as preposterous as it can be to our Greek friend. Every man's soul is in a spiritual body after it has cast off the material coverings which it carried out of the world.

"There is a common notion respecting the devil having been an angel of light, and we hear ministers making quotations from Milton's wonderful poems and giving it authority in the churches. It is a mere fable for which neither Scripture nor reason furnishes foundation. Our Lord says, John viii. 44, 'The devil was a murderer from the beginning, and liar, and the father of lies.'

"It is high time that men through enlightened investigation of the word of God break through this mass of poetic fiction and falsehood, and state the genuine truth on the subject according to our Lord's declaration.

"Abraham was indeed a sun-worshipper. Like all idolaters, having forgotten the meaning of symbols, at last they came to worship them as gods. The sun represented divine love and wisdom. The lamb represented love and innocence, and instead of giving to God love, they offered up a lamb, which was a symbol of that affection.

"Two things constitute the essence of God—love and wisdom. The essence of the love of God is to love others out of or without Himself. This is acknowledged to be in God by reason of His love to all mankind. Second. To desire to be one with Him. Divine love continually intends conjunction that we may be one, 'He in them and they in Him,' and that the love of God may be in them. John xvii. 21-26. Third. To make others happy is recognized in the gift of eternal life which is blessedness, sanctification, and happiness without end.

"The Greek philosophers did not recognize the natural body as the real man. They believed in the immortality of the soul destined to live forever in a world where all things

are spiritual. They recognized the body as the tomb or prison of the soul. Those old heathen were very near to God in their belief. The soul, they taught, gave life to the body. They did not believe in neglecting it, but rather urged the attainment of the highest good for it and that it took nothing with it but its nurture and education, which greatly benefited or greatly injured the departed at the very beginning of its pilgrimage. They taught the indestructibility of the soul; and when we consider these favored people we cannot marvel that this young Greek rises up and with Plato questions in regard to spiritual truths, and expects ministers to prove what they say. I read from Plato.

"I dare say that you, Socrates, feel as I do, how very hard or almost impossible is the attainment of any certainty about questions such as these in the present life. And yet I should deem him a coward who did not prove what he said about them [spiritual truths] to the uttermost, or whose heart failed him before he had examined them on every side. For he should persevere until he has attained one of two things: either he should discover or be taught the truth about them; or, if this is impossible, I would have him take the best and most irrefragable of human theories, and let this be the raft upon which he sails through life, not without risk, as I admit, if he cannot find some word of God which will more surely and safely carry him."

"If our Greek friend does not believe in the resurrection of the material body which the clergy preach, because he cannot understand it, he is entitled to a reasonable answer from the clergy who preach that doctrine.

"If the Church provides in her theology for a merely sensuous resurrection to take place at the end of the world, it is reasonable to suppose that this merely sensuous thought has taken the supreme place in her mind.

"We will take for our starting-point that it was the soul of man and not the body, the spiritual, the immortal man, that God provided to resurrect and save, because it is of this spirit, this real, immortal man and his eternal interests and his eternal destiny, and not of his mortal body and transient interests in the natural world, that revelation treats.

"His affections and thoughts were made rational and free, in order that he could enjoy the highest happiness and approach forever the infinite source of being. The possibil-

ity to retrograde and suffer was involved in this freedom to progress and enjoy; and having retrograded and brought upon himself the consequences of a perversion of his faculties or forms, until he could no longer receive the orderly inflow of life from its source, he sunk into ignorance and misery, and the record in Genesis, instead of being a history of the first creation of a single man, or pair of human beings, is a divine history of the development of man's spiritual faculties, and also of the process of recovery or regeneration, or creation into the lost image of his Heavenly Father; the bringing of him back into an orderly accord with the divine order, to be made happy forever. It is, not a work that was performed once six thousand years ago, but is the process through all time, and is applicable to all people.

"There are various ideas of what constitutes a man. In the lowest and most sensuous, he is a man by reason of his form alone; in a rude state of society, his courage and superior physical powers entitle him to the name; under the law, he is considered a man at twenty-one years of age. Throughout the Divine Word, the term is used approvingly only to denote moral and spiritual excellence. Ask yourselves the question: When you think of a man or woman, how do you think of them? Do you think of their physical form? When you think that God made man, do you not at once refer the statement to the creation of his body? And when you think of his soul and spirit, is not the idea so vague as to be only a word without definite thought in it? Does not the word spirit suggest some vital principle analogous to ether or electricity that acts upon the brain and nerves and sets the machine in motion, and at death evaporates like vapor? Do you ever think of the spirit as being the real man or woman, a perfect organization adapted to the activities and uses in the spiritual world as the natural body is in the natural world? Then is it not rational, if this world is a world of effects, all the causes of which are in the spiritual world, that the body has the human form because the spirit which animates and perfects it is in the human form, and has all the organs and members of the body, but composed of spiritual substances as the natural body is of natural substances? The spirit when drawn out of the natural body will be a man or woman far more complete in form and action than this body.

"Revelation does not teach natural science, therefore we

do not know how this complicated thing, the human body, was first produced. If revelation had been given us to teach natural science, it would have prevented all growth and progress of the reasoning faculties. It is a growth we know the effect of, a producing cause. The Greeks taught that there was a divine spiritual cause, who was and is the first cause of all things, and in whom alone is life; that all created things are but recipients of life from him, the infinite source of life, and that this life is received and manifested according to the various forms and organizations of the recipients.

"The spiritual body is immortal, not because it has life in itself any more than the body has, but because it is a form gifted with the power of receiving life from the Lord, the source of all life, by reason of influx of this life forever.

"Man's body is mortal for the same reason; when its forms of organization can no longer serve as a recipient of life it goes to decay like the plant, the flower, or the lower animals.

"Now then, why should the physical body be resurrected? The spirit can do nothing in the sphere of nature without the body; now what could the natural body do in the sphere of spirit?

"That the resurrection of Jesus Christ was the resurrection of his spiritual body is fully attested by the fact that no one but those who were prepared to see him by having their spiritual sight opened ever saw him after his body was laid in the tomb, and this body was so perfectly human in shape that the apostles thought it flesh, even though he came through the walls to them when the door was closed, and called them to bring him something to eat and drink, and showed them the feet and the hands.

"Our Greek friend certainly is not an infidel, and I must say his conceptions of God are such as could only emanate from an exalted mind and a pure heart. His reason for insisting that a purer, truer conception of God be preached is certainly praiseworthy, since what he says is true, that truth alone can enlighten the people, and they cannot be enlightened by hearing the story of the creation given as a history of the creation of the physical globe upon which we live, and the flood as water poured from the heavens by an angry, avenging God to destroy His own creatures.

"The redemption of man by the sacrifice of the lowly Son of God is, as he says, calculated to set before men a terrible example of anger and revenge upon mortals.

"We should not look to the writers of the Bible for its interpretation, but to the book itself. A human composition can contain only human wisdom. If God should write or dictate a book it could contain nothing less than His infinite wisdom. If then the Bible be indeed the divine word of God, it must contain within itself the evidence of its origin. The real divinity and inspiration of such a book must lie concealed within the letter, just as the real man lies concealed within the outward form. Its every letter must pulsate with interior love and wisdom, for Jesus said :

"The words that I speak unto you, they are spirit and they are life."

"The tree, the flower, and the ripe fruit need no historical research into their origin to prove that they are not of human production. The proof is embodied within themselves. So, too, if the Bible is from the same author, it will contain within itself the like evidence.

"The material universe and the sacred Scriptures are both alike outbirths from the same infinite divine mind, and a key has been given in the Science of Correspondences that will open the seals from both and unite the beautiful philosophy of the ancient Greeks and religion in one everlasting marriage.

"What then is the Science of Correspondences? It is a science so all-embracing that men and angels will draw their wisdom from it forever without exhausting it; and yet it comes to the rational mind of man in such clear light that it removes all doubt and uncertainty so far as he becomes acquainted with it. It is so absolutely definite and certain that no two minds can differ about it any more than they can about mathematical truths, for it is founded upon the everlasting verity of things, being the relation which exists between causes and their effects.

"That the outward or natural world with all its phenomena is a world of effects is manifest; that the causes which produce them, back even to the first cause of all, are in the spiritual world, was not denied but affirmed by those old Greek philosophers, whose minds were illuminated by the divine mind.

"The ancient Egyptian priests used pictures and characters in which the representation of the object conveyed the idea of the object itself, called the hieroglyphic proper; the ideographic, consisting of symbols representing ideas —

as an ostrich feather is a symbol of truth; the phonetic, consisting of symbols employed as syllables of a word, or as letters of the alphabet having certain sound, as a hawk represented the vowel *a*.

"As man relied more and more upon his own wisdom he withdrew himself from divine wisdom. He ceased to use pictures to express his thoughts on all mental and spiritual subjects, and originated language,—for the roots of every language must have been in natural things. After a time, by disuse, the Science of Correspondences was lost, and language became to a large extent artificial and arbitrary; but it still conveys abundant traces of its origin, and we need only to call a man a fox to convey the idea that he is cunning and unreliable.

"By using the objects of nature a book might be written in the form of history, biography, poetry, or prophecy, so as to contain a most perfect record of all mental processes and spiritual truths without having a word of literal truth in it, and yet to persons ignorant of the structure of the work and of the spiritual life, and ignorant in natural sciences, nothing at all but natural ideas would appear.

"Many eminent scholars who are familiar with Homer's *Iliad* and *Odyssey* do not in the smallest degree understand the fact that Homer, under the veil of poetry, taught a science and represented the forces of nature by personifications. These were Homer's warriors which he brought into conflict on the Phrygian plains, which means the barren plains of the human mind. It is not probable that a single character or locality in Homer's *Iliad* or *Odyssey* ever had a material existence. As well might we search in English Bedford for Bunyan's City of Destruction as for Homer's city of Troy. Thus an idea may be formed of the magnitude of the errors that prevail in regard to Grecian history. The translations are imperfect, and are given to the world as the translators see them instead of as the original writers meant them to be understood.

"This has been the precise difficulty about the Bible. The languages in which it was written have long ceased to be spoken, and the great mistake has been made of assuming it to be a literal history of the creation of the world and the other events relating to it, instead of the spiritual creation of man.

"Having thus given you at length some reason for the faith

which is within me, and shown you how you can apply the true measure and investigate for yourselves, I believe it will not be difficult to clear up the mystery of the great flood which so stirred up the youthful heart of our Greek friend and roused within him his horror of an avenging God.

"Water in its purest form represents truth. Truth, as our friend himself observed, when perverted, becomes falsity. Could not falsity flood the world?

"I believe I may now refer briefly to the Garden of Eden and be thoroughly understood in the light of correspondence when I say that a garden signifies intelligence, or the understanding of truth, and Eden signifies wisdom, or the will of good.

"The sensual principle is represented by the serpent, self-love or proprium by the woman, and the rational principle by the man. This serpent, or sensual principle, induced the woman to believe nothing but what she could comprehend sensually, and persuaded her to scrutinize the realities of the particulars of faith in the Lord, which is signified by eating of the tree of knowledge, and the consent of the rational principle by the man's eating thereof.

"From the remnant of perception which they still possessed they perceived they were in evil, which is signified by their eyes being opened and their hearing the voice of Jehovah; by the fig-leaf of which they made themselves girdles, by their being ashamed and concealing themselves in the midst of the trees of the garden, and likewise by their acknowledgments and confessions, it is evident that natural good still remained to them.

"In ancient times those men were called serpents who had more confidence in sensual things than in revealed truth.

"Love in the Bible is represented by the sun, and faith by the moon. Stars signify divine spiritual truth, or intelligence originating in spiritual love, which is love toward our neighbor. Accepting these significations do not the words of Matthew xxiv. 29 become more clear: 'Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven'?

"According to the literal meaning of these words the whole material universe would be destroyed, and the Church has been agitated from age to age with calculations when these things should occur. Many even in this day believe that at some time in the future these things will surely take place.

"The meaning then of the Lord's prediction is briefly this: That after the tribulation of those days, meaning the divisions and contentions of the Church, after these take place 'the sun shall be darkened,' which means that love to the Lord will die out of the dismembered Church; 'and the moon shall not give her light' means that the faith of the Church will become obscured; 'and the stars shall fall from heaven' means that true knowledge of spiritual truth will fall out of the minds of the Church.

"And then it is that the Son of man shall appear in the clouds of heaven. By clouds is meant the literal sense of the word; and by the Lord's appearing in the cloud is meant the new revelation of Him by the perception of the spiritual sense of the word within the letter, or the opening of the letter of the word.

"The narration in Genesis was not given to teach man natural science. Its message is spiritual and was so understood by those who first received it; and it only tells of natural things because there is the relation of correspondence between spiritual truths as cause and those of nature as effect.

"'In the beginning God created the heavens and the earth.' The heavens and the earth here referred to do not mean the starry universe and the natural earth, but the internal and external of man.

"Then again, 'Behold, I create a new heaven and a new earth, and the former shall not be remembered nor come into my mind.' Those persons who have not been able to elevate their thoughts above merely sensuous ideas have supposed that the natural earth and the starry heavens were to be destroyed and new ones created in their stead. It certainly refers to a new state or condition of the human mind, or man restored to the lost image and likeness of his creator.

"God called the light day, and the darkness he called night. Truth is light, and light is day; while error is darkness, and darkness is night. It is a beautiful simile. Now read further: 'And the evening and the morning were the first day.' Now in our natural day the morning precedes the evening, but the evening always precedes the morning in spiritual processes; and because the divine word treats of spiritual processes and not primarily of natural things, therefore throughout the word, evening always precedes the morning. The evident reason is that evening symbolizes a state of mental obscurity, of doubt, of darkness, of spiritual things;

whenever truths are received and accepted then it is the morning of the mind or a new state; and so on in successive days, signifying successive states of regeneration until the seventh; 'And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.' And this crowning glory is the work of the seventh day, or Sabbath. The six days of labor were the successive states in the process of this regeneration in which man is in combat with his evils; and when these evils are subdued and this combat ceases, man comes into a state of peace and rest; not rest from the activities of a useful life, but from internal warfare through which he has passed; and because God works in man and enables him to conquer when he comes into that state, it is said that God rested from all His work and blessed, sanctified, and hallowed the seventh day.

"That about six thousand years ago God worked six literal days in making the natural universe, and then rested literally the seventh day, and for that reason hallowed it, is no longer believed by any person of any degree of rationality.

"The danger is apparent that when the literal construction of the language is given up, the record itself will come to be neglected and finally denied unless it can be shown that it has a divinely true and important meaning of vital interest to all men, which cannot be seen by those who take it for a literal history. Such is the fact to an alarming extent. Throughout all Europe the Bible as a divine book has practically lost its hold upon the educated classes. They do not as a general thing denounce it, but they ignore it as something in which they have no interest; they simply do not believe it, and therefore they do not investigate it. But God has never yet forsaken His creatures, and the light will find its way through the darkness at last. A golden chain of love connects God and His creatures.

"All numbers in the word have a spiritual signification wherever they occur, and this signification always has a profoundly scientific basis either in natural or spiritual processes. It was because of this spiritual process and to symbolize it in outward life that time was divided by the most ancient Church or people into weeks of seven days in

which men engage in natural or physical labor, six days to represent this state of combat, and rested on the seventh or Sabbath to represent the state of peace and tranquillity of the regenerate state.

"The story of the flood is given up by the intelligent portion of the Church as the record of a literal event. It does not mean a flood of literal waters, but of spiritual temptations; and the ark does not mean a natural ship to save Noah from a natural flood, but true doctrine formed of divine truths which constitute the Lord's true Church or the kingdom of heaven within man. But mark you, Noah could not come into that ark and be safe until he had lived just six hundred years; that is, until he had passed through all the states of spiritual temptation, as signified by six hundred, being the product of six and one hundred multiplied together; and of course we do not mean by Noah any individual man of that name, but an ancient Church called Noah, as the most ancient was called Adam, and a subsequent one called Israel.

"The fall of man was not completed by the expulsion from the garden of Eden; it was only the beginning of the fall. He was falling all the way from Adam to Christ; he fell from the Eden or celestial state to a spiritual state, and from that into a natural state, and from that he would have sunk downward into a bestial state and lost both reason and immortality but for the incarnation of Jehovah, who bowed the heavens and came down to quicken perishing human nature, to sanctify it and glorify it, so that it would be an eternal mediator, the very centre of life, power, and salvation to the race.

"The evangelical 'scheme of salvation' does not incorporate the great central truth of theology that the glorification of the humanity of Jesus Christ and his union with the Father is the exact type of our own regeneration, which must be effected in the same manner and according to the same laws.

"To worship a false idea of God is to worship a false God. How can the world drawing its religious ideas from the Church be other than it is?

"When the churches preach a false Christ in that he is the second person of the Trinity instead of himself being the Trinity, a God of infinite love and mercy, who never condemns or punishes, who forgives without limit or condition, who is never angry, whose tender mercies flow forth to all

alike, who is the perpetual life and blessing to all, we can see that his commandments to us are in perfect harmony with his own nature. We are to be like him, 'For I have given you an example, that you should do as I have done to you.'

" 'This is my commandment, that ye love one another as I have loved you.'

" 'Thou shalt love thy neighbor as thyself.'

" 'Judge not that ye be not judged.'

" When this forgiving, loving Christ is displaced by a false Christ, a doctrine that divine justice demands the infinite punishment of sin, and that God is only satisfied with the bloody sacrifice of His own innocent Son, no wonder our Greek friend cries out, 'What a God!' How contradictory and absurd it becomes with such a divine model before us to tell us to 'Judge not,' to forgive seventy times seven (which means to all eternity), to love and bless our enemies, and to pray for them that persecute us. This false God, this being created by priest and pastor, is responsible for all the bitterness and hatred, persecutions and bloodshed, of all the religious wars enumerated by our Greek friend in his last lecture. The Church made its enemies the enemies of heaven and proceeded in the blasphemous use of Jehovah's name to wreak the imaginary vengeance of God upon them.

" 'The first begotten from the dead' does not mean from the death of nature, but from the death of sin. His death, which saves us, was the crucifixion of the old man of sin, the carnal nature derived from the mother, assumed for our redemption; his resurrection, which is our hope, is the resurrection in the soul of the new divine man, and this redemption work was totally separate and apart from his physical death upon the cross, which was only the last and most terrible of all his temptations.

" I would add here that Mary in her beautiful humility, tenderness, and devotion was *not* the mother of God, but of the feeble, suffering *human form* which God condescended to inhabit for a while."

Solon had sat like one entranced, but this remark startled him from his repose. Soon, however, a look of settled conviction overspread his features.

"To confess God's existence and deny his goodness is worse than atheism."

"It is true, as our Greek friend says, that life is governed by organic laws or natural laws, and until physicians understand that natural laws correspond with spiritual laws they can never permanently heal disease; and until ministers understand the same immutable truth they will continue to hold solemn services over the dead and say, 'The Lord hath given, and the Lord hath taken; blessed be the name of the Lord.'"

"Death is mainly the result of disease; disease the penalty of sin somewhere, whether it be father or mother, grandfather or grandmother, or of the person only.

"The law is given, the penalty is fixed. We take the law into our own hands and accept our own penalty.

"Thus you see the doctrine of atonement (it should be at-one-ment) logically involves many serious falsifications of divine truth; that the Superior Being, not content with the punishment which sin inexorably brings upon itself by the operations of organic laws, superadds the infliction of eternal pain in some terrible manner, not with the intention of reforming the sinner, but as an act of vengeance for his having wilfully violated the laws of God.

"The influence of these and other false doctrines upon human character, private and national, is deep, secret, subtle, and damnable to the unconscious victims who clasp their destructive delusions, and it is such doctrines, with all the errors that grow out of them, that are destroying the human race.

"It is amazing that no such doctrines were remotely hinted at by Jesus Christ, or taught by the apostles, or heard of in the churches for two or three generations after Christ.

"However valuable as a social institution, the Church stands unwittingly to-day, with its crystallized dogmas, as the grandest obstacle between man and a true knowledge of God in Christ.

"People enter the spiritual world in the same condition they left the natural world. Heaven is not a far-away place. Jesus said, 'But the kingdom of heaven is within you.'

"God did not make a devil, and our Greek friend learns from his noble ancestors, heathen though they are called, that evil could not be attributed to God.

"Upon the laying aside of the natural body, the spiritual body arises, or is resurrected, drawn out, and thus robbed of the gross veil of flesh, sees more clearly, and angels take

charge as teachers. If the spirit seeks wisdom, good, and truth, it ascends higher into heaven, which means of course a more perfect state; if it clings to falsity it descends lower in the scale of spiritual development, and therefore from choice goes to hell, or into the hell fire, which simply means its own love of falsity.

"That God made a devil (and if one was ever made God must have made him) is as preposterous as that He made a burning lake in which to destroy the creatures of His own hand.

"I agree with our Greek friend that a new God must be given to the people. By this I mean a new and different conception of the only true God, which would indeed appear as a new God.

"The law signified by Moses died with Moses and was buried.

"Grace and truth came by Jesus Christ. His life was an example of the power of God, who he taught was Spirit and must be worshipped in spirit and in truth. His death was a necessary part of the great plan, for without his death even his disciples could not understand and believe in the resurrection of the spiritual body of man, and as he was lifted up from out the flesh and showed the great truth of the spiritual resurrection he lifted all men up with him who believe in it.

"The only hell, our Greek friend says, is in the preacher. I agree with him; otherwise he could not preach it; nothing can proceed from us that is not within us.

"As long as the disciples kept the teachings of Jesus in their minds and hearts and fearlessly followed them through the power of his name, the belief in his ever-helpful and immediate presence with them, they healed the sick, raised the dead, opened the eyes of the blind; but as time rolled on in the apostolic succession they preached Christ upon the cross instead of the living, working Christ among and in them, and the resurrected Christ. They no longer saw that his Church was built upon the mighty truth that Peter spoke, that Jesus Christ was the Son of the living God, but that he built it upon the man Peter; and thus has the Scripture been misquoted and mistaught until Jehovah sends teachers like our Greek friend to point out the error; for he truly admits that Jesus Christ lived the life of the just, and his clinging to the letter of the word as the preacher does, has been his only error.

"He does not see why Christ advised a disciple to leave father and mother, wife and children, and follow him. If he understands that father means love of self and mother love of the world, and that these are the parents—husband and wife—that beget all the evils or foes of the household, as signified by children, it will not be so difficult to understand why Jesus said, 'Unless ye forsake these and follow me ye are not worthy of me.' He certainly did not mean that a man should leave his wife, nor a woman her children, to follow him, but that they should give up their selfish loves and follow his example and his teachings.

"Our Greek friend is correct. The word *cosmos* is used a great many times in the New Testament when the world of nature, or evil as distinguished from the Church, is signified. The age or dispensation changes, the earth is established forever that it shall not be moved. The *aion* may terminate, the *cosmos* never.

"The consummation of the age is the closure of a dispensation, the end of a Church. The end of the Jewish world, or age, or dispensation, was predicted by the prophets as something which should come with terrible signs and wonders in the heavens; and the earth with darkening of the sun and moon, spiritual commotions, visions, apocalyptic revelations, and a day of wrath and judgment. Peter on the day of Pentecost told the people that these wonderful events, concealed under prophetic symbols, were happening at that very time.

"Ignorant of these sublime truths, and interpreting literally the Book of Revelation, a book plainly symbolical from beginning to end, the leaders of Christian thought in the present century are committed to the literalism and naturalism of the earliest ages."

CHAPTER XXXVIII.

Dr. and Mrs. Cadmus had come to New York to meet their son. They had heard his lectures and the heretic's reply, and they were proud of the one and pleased with the other.

"Ha! my boy, we have found him at last, just as we found our Ruby; Heaven-sent, God-given in both instances. Why, all you have to do is to show the people the false God of the clergy and let this heretic point them to the great I AM, and we will teach your children to do the same, and he

must leave behind, when he passes on, books and teachers to answer them, and he and Gladstone and I will be here in the spirit. The day will come then when they will cease to build temples with their hands for Jehovah, but will prepare the temple He has made to receive Him.

"Your marriage must be hastened. Ah, here is the message; a letter, my son. May we, your mother and I, know the answer?"

"She waits for me. I go at once. Adieu!"

"Goodie," said Ruby, as they waited in the parlor, "I wish I could tell you how happy I am."

"You do tell me, dear, every time I look at you. It is written too plainly to be mistaken."

Such a lover does not keep his idol waiting, and the firm step of Solon was unusually accelerated as he made his way to the — Hotel.

Never had Ruby been so beautiful as this morning — pure as a calla lily in her white robe, which fell in artistic folds in the old Greek style about her; even her garb seemed more suited to her than another woman's.

As Solon entered the room it was with the reverence with which some of his ancestors might have entered the temple of their most sacred goddess. She saw and understood the full meaning of his bearing. Did he come to be accepted or rejected? The old pride in this respect seemed utterly annihilated. He felt that whether she loved him or not he was elevated and ennobled in loving her; but a look at her lovely face, so beautiful in its serene joy, its heavenly peace, the look of entire confidence in those beautiful eyes, was all confirmed by the magnetic thrill from her hand when he touched it.

"My queen?" he asked, bowing over her hand.

"Yea, my king."

CHAPTER XXXIX.

Ruby had explained all to Solon concerning her long silence, and then she said:

"You have heard of Mrs. Hamilton, the famous missionary?"

"Yes, often seen and heard her."

"She, Solon, is my mother."

She expected to see him start and look disappointed.

"Here is the marriage certificate, and this photograph of my father you will recognize."

Solon looked long and earnestly upon them, and the baby face, and the name "Modestia."

"You are not sad — nor, nor — disappointed?" asked Ruby.

"No, my queen. I feel grateful that this mistaken woman did not have the training of my wife. Your father has done more than she could for you."

"Oh, Solon! In this great sorrow I was so weak, so human, I feared shame. Oh, I cannot tell you how weak, how utterly I forgot my father's heavenly teachings, how lonely and forsaken I felt. Can you love one who was so easily and with one blow stricken down?"

"It was a crushing sorrow to your pure mind, I know."

"But I should have been strong —"

"Is there not a story told of him you love of a night in the garden of Gethsemane? His human nature wept and prayed and asked if possible the cup might pass. My darling is still human. Were she perfect we should not have the blessing of being perfected together under the drill of life. As it is we need each other through time and through eternity, for we are but one at last, one human being on this earth, and one angel in heaven. For I, as your husband in God's holy ordinance, represent the wisdom of love, and you, my wife, the love of that wisdom."

CHAPTER XL.

There was nothing to hinder their marriage. The heretic performed the ceremony and they returned to Solon's home.

Dr. Cadmus and his wife and Mr. and Mrs. Goode were in a state of excited joy, while Solon and Ruby were calm in their great love.

They were planning an Elysium for another generation, and we will see them again and often there.

* * * * *

Who is this, though surrounded by wealth and luxury, lying upon a sick-bed, — pale, worn, tired of life, dreading to live on in the torrent of pain and disease, afraid to die until she has conquered self? Ah, Salome!

Several months have passed since she arrived in America, where she was hailed with joy and crowned with wealth by

that great, generous people. But do we recall those struggles with anger and passion? Do we remember that Salome had always worked, spurred on by ambition only, fed by hope of revenge and victory over imaginary foes? If we recall those things we can understand how after strong mental and nervous excitement, and the uncontrollable grief at her mother's death, there is necessarily a corresponding relaxation which causes great nervous depression. She was strong physically, but her nerve force was her real power. When severe strain and great grief began to weaken that, she saw before her defeat.

She sends for a physician. She is nervous and he prescribes morphine. The effect is wonderful for a while. Then she perceives that her skin is becoming dry and parched. Her lips are no longer of that rich brilliant color that lent such added charm to her beautiful teeth. So this must be stopped or health and beauty fail.

"Salome, Salome!" It was the old voice. "So rich and yet so poor. Not all thy wealth can bring the rich blood that once bounded through thy veins; not all thy wealth can bring the light of purity and innocence back into thine eyes; not all thy wealth twice told can buy thee peace again if thou continue in this path. Turn while thou mayst, Salome!"

"Art thou here again, old man, to torment me?"

"Write, write!"

"What shall I write?"

"Ruby!"

She did, and Ruby came expecting to find her ill but not like this. She would scarcely have recognized her. Solon, of course, accompanied his wife, and when they were left alone Salome told all, hiding nothing except her shamed face on Ruby's bosom.

"Fling me from you," she said, when she had told all. "Now I am unworthy to be looked upon by those pure eyes."

"No, no, Salome! You never needed a friend so much as now. Come, give yourself up to me for one short year, maybe, and I'll give you back to yourself a better woman and a stronger than before. Salome, with those rare gifts you have a work to do; not simply to gratify your own ambition to gain wealth and power and fame, but to teach high and holy lessons to those who cannot be reached otherwise. Now you are better fitted to sympathize with the weaknesses of others, for you know what it is to be tempted

by anger and hatred and revenge, and to fall. Come, now! Learn for the first time the strength of character, the deep gratitude that helped your father to reform. Come; you will love and honor him now as you never did before!" And thus like a little child Salome yielded her once proud heart, bitter with all its hatred and revenge, upon the breast she had sworn to pierce.

And faithful to her trust Ruby nursed her through it all; seeing her rise and fall; lifting her up again and again; showing her a victory of a day or two, now of two days, then to see her fall again, and again to rise at last.

"Ah!" said Ruby, "we have the crucial test. See here!" She looked into Salome's eyes; there was the pure, steady light that told of victory won. "Your soul is healed, therefore your body can be cured."

"Oh, Ruby! why should mortal man, or woman either, make war upon the weaknesses of man? Why not pity and lift each other up as you have lifted me? For without you I was lost, lost!"

"Ah, Salome! Nobody is lost. God finds the way to lift them up in this life or the next. You had your hell, Salome; accept your heaven more joyfully. Thou hast like the wounded oyster mended thy shell with pearl. The strength of the enemy thou hast slain has passed into thyself."

CHAPTER XLI.

Salome sits in her parlor preparing for a journey. Not the same journey little mother has taken, but a visit to that old home. Ruby has pronounced her strong enough to go. She sits in a great easy-chair, the silken folds of her dressing-gown sweeping unbroken from shoulder to feet. Her face is pale, her eyes dark and luminous; the whole expression is softened and chastened by that awful grief, that wild anguish, which but for Ruby's care might have ended in insanity or death.

A jewel case lies in her lap, and with one hand she raises a sparkling necklace.

"Oh, glittering gems, whose frozen tears art thou? How many weary days and sleepless nights would the price of one — the very least of them — have given? Oh, God! Did ever mortal pay so dear a price? Were ever gems so dearly bought?"

She presses one hand upon her heart.

"Bought — never to be paid for. Though I hold the jewellers receipt in full, they represent a mortgage on my soul; daily interest is added up and heaped upon me.

"Let me recall the words that Ruby spoke to me when she tried to comfort me; that every beautiful gem was the crystallization of some holy word or deed; that no word or deed is lost; even if it sinks to earth it is found again like this, and represents spiritual love; and those superb rubies of hers, she fancies, live as the spiritualization of those drops of blood that flowed from his side on Calvary — celestial love.

"Oh, how can I bear to wear these gems again? What devil prompted me to buy them? Tears, tears, tears! Tears of my sainted mother! Tears that shall have power to make my own eyes rain tears as long as they can look upon them.

"But — I promised Ruby I would be calm. I have a task before me that no weak woman ever can perform, and she who shed those tears will weep no more. Little Mother! Little Mother!"

CHAPTER XLII.

Lois had read and filed away carefully all the newspapers containing the flattering accounts of her sister. She had letters regularly, and pretty clothes and money sufficient for all the comforts of life. Her father took great pains with her and little Jim, and watched eagerly now for the long-promised visit. He read descriptions of his beautiful daughter, and tried to recall her face just as he had seen it last. But he could not keep his mind for any length of time concentrated upon anything except the slight form and untiring energy of the little blue-eyed woman who had shared all his sorrows and passed out of his life before its joys began; then he would recall all their life and thank God that those early days after their marriage had contained some brightness. Alas, he did not yet realize that in those mistaken days were sown the seeds of all the misery that ever came to them.

He assisted Lois in the household cares; the laundry was put out. Lois, under the skilful guidance of Ruby, was an expert manager and an excellent cook, and she strove to make things always pleasant and peaceful, for Ruby had told

her that therein lay the permanency of her father's cure. So the house was a very sweet home, just newly decorated by sister's command, new shades and lace curtains and pretty carpets, chairs, and pictures; flowers bloomed in every window, and palms gave a real elegance to the quiet home. Outside it was freshly painted, and flowering vines shaded the porch where father spent the most of his time, for there was not much work to do and he did not need to seek employment. Salome wrote him to stay at home with Lois and Jim, and she would look out for all their needs, and he took upon himself the sacred trust little mother had left to him, and was their constant companion.

Some of the old life could not be changed; in one room was little mother's work-basket and her thimble and spectacles, and in one corner a dummy upon which she had draped many dresses. It was a gift from Ruby, and had been greatly prized by little mother, and had aided her in becoming an artistic draper; the last dress that Salome had ever seen little mother wear now hung upon that model.

"Mother saved it to wear when Salome should visit her, that she might look unchanged," he said, as with his own hands he had hung it there soon after the burial, which was now just three months.

Lois wore a pretty lawn. Her sunny hair, blue eyes, and creamy white complexion, her dainty feet and hands, her slight delicate frame, were a faithful reproduction of little Mary, just as she was when Mr. Blake first saw her and fell captive to her charms. Little Lois must always be her father's darling, although he was proud of and loved and longed for Salome. But he could not ask nor expect her either to love or respect him after the bitter memories of her early girlhood. He acknowledged it was a just punishment for his sins and bowed meekly to the retribution.

Jim has a new velocipede and is testing its merits on the pavement, and Mr. Blake and Lois lean upon the gate to watch him. He gives way to a graceful lady, who, instead of passing, stoops and kisses him and hurries to the open gate. Mr. Blake starts and stands rooted to the spot. Lois flies to her with open arms, and cries:

"So like the picture! Salome, Salome!"

They had expected she would come in a carriage, but she had walked back as she had walked away to the station so long ago.

Those first moments we leave undescribed. Mr. Goode had spoken truly; she would never have known her own father. She had left him a broken, almost degraded man in morals and appearance, she had thought. He was now a handsome white-haired gentleman; and how strangely strong the resemblance between her and her father! Lois was beautiful and Jim the very finest lad she had seen in all her journeyings.

Inside the cottage she recognized whose hand had wrought the transformation, and sighed that it was not her own. Ruby had remodelled their lives to her own pure pattern. The very plants were children of the Temple, palms, and the flowers —

"See, sister," said Lois, "Miss Gladstone gave me this and said when it should bloom we should call it 'Little Mother,' and see; soon after mother's death it came out just like a spirit, so pure and white, and I feel that she must have blessed it with her own sweet spirit and sent it to remind us of her and to show us that she lives near us always."

When Salome stepped into that room where the little dress hung she motioned them not to follow her. She went in alone, closed the door, and going to that silent thing kneeled down, touched its hem reverently, and then buried her face in its sacred folds. Then she rose up strong, for in answer to her prayer she was assured that all was well with little mother, who understood her daughter now.

When they met again Lois led her out to tea.

"What a dear little housekeeper it is!" said Salome, with that beaming face. "Well, well, you have all excelled me."

Salome felt it, believed it, and yet the world beyond Ruby, Mr. and Mrs. Goode, and Dr. Cadmus and a few neighbors, did not know that such persons existed, while all the world had heard of Salome.

"The schools open in September, and, father, it seems to me Lois should have every advantage now that little mother would have enjoyed giving her; and Jim, too, is old enough to be put to school."

Mr. Blake trembled. Salome read his thoughts.

"Oh, you will not be left alone! I need you with me, to travel with me. I am too young, too reckless to be alone."

His face beamed.

"Lois shall choose her own school, and Jim must let us choose till he is old enough for Harvard; eh, father?"

"All right, my child; just as you say."

Salome was very busy in those days. Lois chose — school, while Jim was put into college. Now indeed was Mr. Blake's joy only exceeded by his wonder. This was Salome! Oh, if little Mary could have lived to see her! That little Mary through that so-called death had lifted Salome up to her and made her just what she was, he did not understand; did not know that mother and child were never separated in the least thought or purpose now.

* * * * *

Salome and Lois entered a restaurant on — street; they had been shopping all the morning, and father and Jim had made their purchases and gone home ahead of them.

While waiting to have their order filled Salome was attracted by a couple at another table,— the face and form of one in whom she had found herself strangely interested of late, who was taking a deeper hold upon her life purpose than she willingly admitted. He had never appeared so handsome. He was in earnest conversation with some one, a lady, and his handsome head and shoulders, clear cut as a cameo, stood out distinct and distinguished among all the other men about him. A slight movement and she could see his companion. It was a plain and withered face, but the smiles upon it now illuminated it like the last rays of sunlight upon a faded picture. The form was bent, noticeably deformed. Those two were absorbed in each other, and he paid her the courtly homage that a loyal subject might give to a beloved queen. As Salome gazed her heart seemed to glow with certain strange emotions.

Lois called her attention to the fact that the dinner was spread, and Salome made a feint of eating, but spent most of her time in adding to Lois's menu some extra dainty. Finally those two were left at the table alone, and Salome watched the tableau with increasing interest.

Lois had finished; she was eager to get home and pack that wonderful new trunk. As they passed, a handsome gentleman rose and, with a beaming face, reached forth his hand to Salome. Why did sister's face for a moment wear that rosy hue, and why, yes, why did that gentleman seem so happy when he noticed it?

"Achille, this is my little sister Lois, and this"—putting out her hand—"is—"

"My mother," he said tenderly.

The old lady had evidently heard of the great actress and knew whose heart she held. "Ah, so many hearts," thought the dear old lady, "too many." But she was strangely attracted to this beautiful creature who had drawn her son across the ocean and kept him there so long.

"May I call at your home this evening?"

"Why, yes," answered Salome; "come to tea, and bring your mother."

The old lady was quite charmed, and accepted at once.

Lois had all her pretty clothes laid out upon the bed in her room, the trunk stood open, when she led Achille's mother in to view them.

"Isn't she the best sister in the world?"

The old lady assented and watched her as she held up each piece, with glowing face.

"They are all ready-made, too; all the very prettiest she could buy. And Jim has everything a boy, a rich boy, could want, and father! well, you should see! but his clothes are not ready yet; *they* are to be made to order, for you see father is to travel with Salome."

"How would you like your sister to get married?" asked the old lady.

"Like it? Well, I had never thought of it, and she has never mentioned such a thing. Papa says she has so many admirers she would find it difficult to choose."

"How would you like a big brother?" asked the little old lady again.

"Oh, if he was as nice as my big sister, if he loved her and she loved him, why, I think I should like it."

Salome and Achille sat alone in the parlor, and to that question which he had so long been too doubtful to ask he had an answer that made him the happiest man on earth, he said; and when Lois and his mother entered the room he and Salome came forward with such happy faces that both paused and looked at them.

"It is all right, mother; and listen to what she says; she says she never knew how much she loved me until she saw my devotion to you."

"It is true," answered Salome, as she stooped to kiss her.

"And what will father say?" asked the bewildered Lois.

"I will go to him and ask him," said Achille. In a few moments they returned together.

"It is all right, Salome," said her father gently. "God bless you both."

"We must wait a year, father ; Achille agrees."

CHAPTER XLIII.

Who is this who starts the world's thoughts into a new channel? Who is she who plays before the footlights and awakens tears of pity for the drunkard and the outcast? Who is this that shows her sister-women the serpent in the glass that rears its head to tempt women to look within, and at last brings the story of shame and death? Who is this who opens her purse and scatters her gold to the degraded, the down-trodden of the world, not men only, nor women only, but the memory of one man tottering on the verge of hell drawn back and saved, a memory of a woman following in his steps, saved after the flames had touched her and the marks of fire were upon her? Salome!

Who is this who kneels beside her white-haired father when the play is done and speaks the name of her sainted mother, and asks his blessing? Salome, from yonder stage in the world!

Who is it that stirs the hearts of men and women with new emotions from that Holy Book of Inspiration he once denied? Who is he that reverently opens the page and from the letter of the word that he once declared too foul to read in a decent audience, with steady hand brings forth to light the precious pearl within? Who is he that pictures to you that Divine Man and tells you he knows he was our God, for he filled the words with a spirit that quickened into life, and comes to us no longer through the cloud of the letter, but every eye that will may see him? Solon, from yonder altar in the church!

Who is this who lies upon a bed of pain, solaced only by the golden-haired woman who bends over her, to whom in lucid moments she cries for pity and forgiveness. The missionary!

Who is this who like a star around which these worlds revolve stands like truth and love embodied, reaching forth her hand to her husband, who is her wisdom? Ruby!

And who is she who, faithful to the little forsaken child

when deserted by its mother, leans over now and motions the watcher that her task is done and closes the missionary's sightless eyes? She who by God's own laws bore her own rightful name, Goode!

Who is this whom Solon meets and to whom he cries, "Here, take my arm; let me give you this material aid in return for the great spiritual aid you have given me"? The Heretic.

And who is he who stands with bared head in his earthly paradise, and silently communes with that over-soul and receives commission from heaven to go on in his work of elevating the human race and showing them the great possibilities of man? His wife, his inspiration, smiles upon him and points with joyous pride to the fulfilment of his heart's desire, and he is conscious that Solon and Ruby and their two little children, those promises fulfilled, are drawing near, and what they are he knows in the fulness of time all mankind may become. Dr. Cadmus.

THE END.

THE DAYS TO COME.

BY ELLA MINTHORN HOGAN.

Oh, they tell me I am dreaming,
That such days will never come;
But I saw the bright light streaming
Straight to earth from heaven's dome.
And the soft rays touched the portal
Of the selfish human heart
So that each and every mortal
Of a union formed a part.
I'll not name this light whose beauty
Changed the world from night to day,—
Call it wisdom, love, or duty;
Call it by what name you may.

Men of every tribe and nation
Were united in one band;
For no longer wealth or station
Counted aught in any land.
Prison cells were used no longer,
Hate and envy were no more,
For the bonds of love are stronger
Than the massive prison door.
Prison cells are dark and gloomy;
Vengeance never conquered man.
The birds' abode is light and roomy,
Nature found the better plan.

In the light I saw two maidens;
Each was young and pure and fair;
One had lived in wealth and comfort,
One 'mid toil and want and care.
And I thought to see the wealthy
Maiden turn in proud disdain
From her poorer, humbler sister;
But the light of love had slain
All such cruel, foolish fancies,—
They were vanished; pride was dumb;
Truth and goodness make all equal
In the happy days to come.

I looked again and saw another:
She had fallen, I must own;
I thought to see—oh, was I hasty?—
Her sister woman cast a stone.
"Every human heart is tender,
Every human soul divine,"
Thus spoke Love,—"and this frail sister's
Happiness shall equal mine."

So her loving comrade raised her,
Set her footsteps toward the light
Shining on the path of duty;
Error only makes the night.

Men no longer crush each other
In a fierce, financial craze
Where each strove to beat his brother
As was seen in olden days.
He has learned at last the lesson
That Love is king, and not the gold
At whose altar he has worshipped:
For which his nobler self he sold.

Onward, onward, ever onward!
For the men of mind make room!
For Love and Truth must reign triumphant
In the glorious days to come.

BOOKS OF THE DAY.

KING MAMMON.*

REVIEWED BY DR. JESSE EDWARD THOMPSON.

The publication of "King Mammon and the Heir Apparent" is notable as a literary event because the book is devoted to a field of investigation that has received but little attention from reformers in this country since the days of Thomas Jefferson and the abolition of entail through his efforts and those of other patriots. "King Mammon" is a strong attack on the existing laws which sustain bequests and inheritance. It is an effort to convince the reader that bequeathing property is tyranny; that heirs who expect to enjoy the property of their ancestors without earning that property themselves are morally no better than healthy beggars or tramps, and that nearly all the real injustice and danger of present conditions are embodied in the laws by which unearned wealth is transferred in great bodies from ancestor to heir. The author objects strongly and persistently to the privilege of making wills, and to the rigid statutes of distribution in cases of intestacy, claiming that they are a relic of barbarism. He contends that our systems of succession maintain a wealth-aristocracy in America no different from aristocracies of other nations, except in not bearing titles.

To correct this condition he urges the abolition of bequests and the limitation of inheritance, the surplus of every large estate to be thrown into the public treasuries on the death of the owner as an extreme form of "death duties." He backs up this view on moral grounds by declaring that dead or dying men have no more right to name successors to their property than the justices of the United States Supreme Court have to name their successors on the bench. He also claims that a son has no more right to demand wealth from society because his father was a rich man than Robert T. Lincoln has a right to be President because his father possessed extraordinary intellect, honor, and patriotism. The possession of wealth should be based, the author asserts, on productive efforts and not on wills or on kinship. Give people what they earn, but control and restrict, so far as possible, the possession of unearned wealth.

His plan, toward which he believes society to be gradually drifting, is to abolish wills, limit the inheritance to be received by an heir, and limit also the total amount distributable among heirs from an estate, all excess going into public revenues. Wills he would convert into merely the testimony of decedents, showing who had assisted them in accumulating the property and indicating its limited distribution as information for the court, but being in no way absolutely binding upon it. He makes

* "King Mammon and the Heir Apparent," by George A. Richardson. Pp. 454. Cloth, \$1.25; paper, 50 cents. Arena Publishing Company, Boston, Mass.

a strong point in showing by the facility with which wills are broken that this condition of regarding the will merely as testimony is already partially accomplished by the courts under present laws.

There are other valuable investigations in the book, particularly a study of the cause of industrial depressions, a well-connected view of the changes and growth of successions from the earliest knowledge we have of the human race, and a careful digest of socialism and anarchism, showing the real meaning and nature of these ideas so foreign to the thoughts of most people. The author, George A. Richardson, of Placerville, is a California editor. He is no more a Socialist than all of us are who believe in free public schools and other Socialistic institutions of that class. He bases his opposition to inheritance on the principles of competition, and inquires in a pugnacious way what fairness or justice there is in putting him down on the world without any inheritance, to compete with Charles L. Fair, George Gould, and the sons of other millionnaires. He does not object to young Fair's making all the money he can by his own efforts, but he thinks that Fair cannot really earn money by being born. The author is very frank and positive in his assertions, but is good-natured throughout, and there is no bitterness in his work. The drift of his thought is indicated by the following sentences selected from the pages of his book:

In our competitive existence, the universal idea of fairness is that every man is entitled to whatever results from his own productive efforts. The point for society to determine is not so much the acquirement of private rights as their real nature and continuance. Granting that unequal private rights to wealth in all its forms justly exist as the result of varying human effort, ability, and good or bad fortune, the real question is, How long do those rights continue and when do they terminate? The man who bequeaths property, being a tyrant on his death-bed, declares that those rights never terminate, and that he and his legal successors own his portion of the earth forever.

The man who accumulates a great fortune honestly is a benefactor to society. Sometimes he is unintentionally a benefactor, even though he accumulates dishonestly, for he is a check on the spendthrifts by whom the world would be kept poor. His ability and usefulness are, however, no guarantee that his heir will possess the same qualifications, or that the person to whom he delegates his power at death will be in any degree useful or valuable to society. It is the old question of Cromwell and Cromwell's son.

Viewed from any standpoint, moral, political, or economical, wealth-heredity is a curse. It debauches the men and women of its own class with idle luxury and false ideas of life. It embitters the poor by contrasts with their own condition and by the spectacle of the successors to wealth obtaining something for nothing and then demanding a different morality for other human beings. It is decay in the heart of society. The only possible result of a continuance in our present wealth conditions, under the aristocratic successions of a barbarous period, will be civil war, the destruction of lives and property, and the wasteful and inequitable distribution, by the sacrifices to our war-god, of the vast fortunes that are now being accumulated. Is it not wiser and better and *safer* to leave to all children who may succeed us in the control of our earthly home, the heritage of just and therefore safe government, than it is to bestow upon a few of them a heritage of great wealth with all its manifold dangers, and upon others a heritage of poverty that may con-

vert them into destructive social wolves clutching at the throats of their keepers?

Having thus noted the contents of the book, I may say that it has afforded me pleasure to read it, and that I not only agree with the general public demand for reforms in the selfish methods employed by the rich in the distribution of their aggregate wealth, but I also believe that the application of the ancient doctrine of heredity to modern economics and wealth-control is an astounding humbug. When doctrines of heredity are applied to the control of princely estates in a democratic community, the result is as nauseous and odious to the liberty-loving commoner as the existence of European pampered and titled aristocracy.

Privileged aristocracy is the progenitor of vice. Idleness in all ages has been the mother of crime, and any laws which foster idleness and luxury are dangerous to society, tending toward degeneracy and destruction.

I heartily approve the plea of the author that reformers should not address man's brutal and avaricious instincts and rouse them to fury, but should appeal to his reasoning faculties, which distinguish him from the mere animal, and to his moral sense, so that peaceful measures may be used to dethrone "King Mammon" and to transform the "Heirs Apparent" into apostles of human rights.

Although many good and great men of a preceding era in this country contributed their talents and influence toward maintaining the statutes of entail and primogeniture, others who fought, bled, and famished in the armies of George Washington stood manfully by the side of Thomas Jefferson until, as they then believed, the last vestige of the upas of royalty was swept from the land. Human progress proves that they were mistaken, for the dead hands of our ancestors are still upon us, as Mr. Richardson clearly demonstrates in his book.

The entire problem of wealth-heredity is compactly and forcibly presented. In the attack upon existing customs, the author cuts a wide swath and leaves not a straw standing. He is so close a gleaner that he fairly shaves the ground, carrying stubble and all away in the sweep of his scythe, and leaving a clean path in which his readers can pursue the arguments which he forces like battering rams against the citadels of King Mammon. His arguments rest upon the facts of every-day existence, are not in the least fanciful or sentimental, and are advances in a cool, smooth, concise, and persuasive manner, though biting at times. The language is clear, chaste, and flowing. The author's conceptions are so quick, acute, and full of resource that there is almost no feature either for or against the policy he advocates that does not receive his attention.

Should King Mammon send his knights of the quill to wage battle, they are sure to leave the field more deathlike in character than the startling representative of their king on the cover of the paper edition of the book. It represents King Mammon, a death-skeleton, seated on the throne within his palace, clothed in kingly robes and crown, clutching with one hand a sack of gold and with the other holding aloft "Old

Glory," the staff resting against a heartless chest, and the banner, with its stars replaced by the dollar sign, floating above a soulless head.

The moral of this skeleton king is this: The dead hand of every millionaire, although his body has returned to dust, still holds the sceptre of privilege and power in the person of his delegated successors, and he wields that power over every worker in the land. The motto at the base of the king's throne is: "Private Rights are a Perpetuity." This fact constitutes the dangers of the present.

The old laws of entail and primogeniture were born triplets with succession. The three have been bulwarks of tyranny for ages. Some facts in the early history of this country are of interest in this connection, and they demonstrate the folly of trying to fit what our ancestors believed and practised to society as it exists to-day. An act, a law, or a custom which was regarded as a blessing by the people of a century ago may now, by changed environment and progress, become a veritable curse.

Mr. Henry S. Randall, in his "Life of Jefferson," commenting upon the laws of entail and primogeniture in Virginia, has this to say:

No intelligent people have ever objected to the individual accumulation of wealth *fairly won*. If a father has ten sons, is there any good reason why, having ample means to educate them all, he should educate only one, and that one invariably the oldest son, without any reference to talents or virtues? Or, if he educates them all, is there a good reason why nine, who are equally able to act and to judge in public and private affairs and to enjoy the comforts of opulence as their older brother, should be denied property, political influence, and the elegances of life, for the sole purpose of bestowing all his estates upon the one? Is not the structure of governments resting on this monstrous and unnatural declination, where, instead of one suffering for ten, nine are allowed to suffer for one, however fair its outside—is it not an *artificial thing* built on the sandy foundations of injustice and falsehood? Can one man produce as much from his ten thousand patrimonial acres as ten men can produce from them as owners? Can one man, because he happens to be the first-born, do as much on the battlefield or in the Senate for his country as ten or the pick of ten?

In describing the lamentations of the upholders of these British tenures in Virginia, Mr. Randall continues:

This decadence was held to be mainly due to Jefferson's abolition of entail and primogeniture. Within the period up to the present [1857] the princely seats of the Old Dominion have, no doubt, in a great measure gone, or have wofully faded from their ancient splendor. It is possible that, owing to defective systems of tillage, and the constant lure to her population of new and fertile lands in the West, the aggregate wealth of Virginia, in the tide-water region, had diminished since the day of entails. If the great estates have degenerated faster since their cutting up, it was only because they had *produced faster and more*. Required to support the same aggregate number of people, they would have equally degenerated with the same tillage, whether the legal ownership was in the hands of the few or of the many. But *now they have fed the ten brethren somewhat equally*. All have lived comfortably and pleasantly.

These were at that time unpalatable doctrines to the fox-chasing, slave-driving nurslings of luxury and idleness of the Old Dominion. They were equally distasteful to the New England monomaniacs on the subject

of family blood and its importance,—ideas to be found in all aristocratic communities built upon wealth and the *débris* of a British nobility. Privileged classes have always claimed, as they do now, that *their* decadence is the decadence of *State*. The overthrow of great estates is by "My Lords" of wealth, heralded as a dire public calamity, for, as King Mammon holds, "Private Rights are a Perpetuity." Those who dare lay "unholy hands" on a privileged class, as Mr. Richardson may be charged with doing, are always denounced as brutalized fanatics or unprincipled demagogues. The day Mr. Jefferson brought his bill to abolish entail into the House of Delegates he arrayed for the first time against himself a numerous and influential body of enemies—a body who never forgave him and never lost an opportunity to wreak upon him their bitter hatred. The second and the third generation of older sons even, shorn of their ancestral grandeur, often too proud to curtail expenses to reduced incomes, continued to regard Thomas Jefferson as the young cavaliers in the days of Charles I regarded the grim Lord Protector, who had slain their sires and confiscated their patrimonial estates. Mr. Jefferson's attacks on entail and other class privileges were the cause of the vile calumnies heaped upon his name, although few men of our own time are aware of the truth. As Mr. Richardson shows, the injustice to society and the rights of man flowing from entail and primogeniture also proceed from our present laws of successions in the distribution of the princely estates of our millionnaires. The effects of our modern laws are as dangerous as more ancient doctrine in the social structure. Thomas Jefferson was the greatest reformer of his age. He was the most radical in thought and yet the most temperate and unterrified in action among all the republicans of his time. Yet, great and wise as he was, he failed to see in the laws of succession the same evil principles against which during his whole life he had so persistently fought. Entail, primogeniture, and succession are triplets sired by the same brute-god, Mammon.

BRYSONIA.*

REVIEWED BY B. O. FLOWER.

This story is incomparably superior to most of the novels with which the country is now being flooded. It has three points of special merit: (1) It is a strong story, which steadily grows in interest until a thrillingly dramatic conclusion is reached; and therefore lovers of fiction at once fine, wholesome, and of enthralling interest, will be charmed with this beautiful love romance of the New South. (2) It is philosophical without being tiresome or preachy. (3) It possesses the merit of making its philosophy felt rather than heard. Uncle Tom Meachem, though not educated after the manner of our schools, is a philosopher in the truest sense of that word. Moreover, his life is one of the most beautiful and faithful representations of the best class among our colored people I have ever seen depicted in fiction. He intuitively perceives two cardinal facts

* "Brysonia: A Tale of the Newest South," by Henry Taylor Noel. Pp. 340. Cloth, \$1.25; paper, 50 cents. Arena Publishing Company, Boston, Mass.

which if Caucasian civilization had learned ages ago would have placed us in a far more advanced condition to-day: (1) That mere intellectual training, until the moral nature is properly developed, is fraught with potential curses to individuals and society; (2) That man should have industrial education and should learn to esteem and respect manual labor, instead of looking upon it with contempt, before it is safe for him to receive the political education of our scholastic institutions. The negro question is broadly and thoughtfully discussed by a Southerner who knows whereof he speaks, while the Old South and the New are vividly portrayed in the leading figures which, moving across the stage (I use the word stage advisedly, for the story is highly dramatic and would lend itself readily to stage representation), are splendidly drawn, although those who are ignorant of the South may imagine that they are at times overdrawn. Col. Meachem and Gen. Windom are types of the Old South, no less than Sophia Meachem and Tom Pelham are representatives of the new order; and who that has lived in Kentucky, Tennessee, or other Southern States will fail to see how faithful are the pictures of old Uncle Tom Meachem, Steve Lewis, and William King on the one hand, and Fishing Sam, Mose Larkin, and Bob on the other? The portrait of Prof. Watkins of Boston is a masterpiece. A fine atmosphere pervades the story, one that is distinctly uplifting and rich in its suggestions and timely truths; while the reader's interest is sustained and indeed intensified as the story proceeds. For lovers of romance the lives of Sophia, Joe, and Bettie will hold a peculiar fascination, and all who enjoy a fine strong novel, true to life, yet bearing a distinctly upward impulse, will appreciate this novel. The discussion of the negro question is a broad, philosophical examination of the problem from the standpoint of a Southern writer and is a valuable acquisition to the literature bearing on the subject.

WHOSE SOUL HAVE I NOW?*

REVIEWED BY ELIZABETH GERALD.

A strange title to a stranger tale. Is it possible for one to lose one's soul? We can lose our own individuality to a great extent by living so completely in the thought of another that that person's ideas are adopted as our own and our life is surrounded by that person's atmosphere. But how about the soul? Can it be lost or exchanged for that of another?

Mrs. Livingstone, whose experience is told under the above title, as the author explains in the analysis which follows the story, represents true, unselfish friendship, and the whole story is an allegory, but the allegory is so completely hidden, and the story is told in such an intensely interesting manner, that the reader does not realize its true import until he has finished it, unless he happens to turn to the back of the book and discovers the analysis.

At an early age, Margaret becomes Mrs. Livingstone, only to discover a short time after that she has married a maniac. It is one of those cases

* "Whose Soul Have I Now?" By Mary Clay Knapp. 242 pages. Price, paper, 50 cents; cloth, \$1.25.

not unfamiliar to the scientific world, where a man is conscious of his insanity, and appears perfectly sane to his friends, and can even conduct his business with sound judgment until the effect of continued indulgence in a drug, taken to induce sleep, even against his own better judgment, brings him to a condition beyond the power of the most advanced practitioners of medicine to control. Most pitiable is the struggle of Mr. Livingstone's mind to control his acts, and most inhuman is his treatment of his wife, who is the only person on whom he dares vent the ravings of a diseased mind. To quote the author:

To witness conscious insanity is an awful and terrible thing. It was while beholding the struggle of a soul strained to the utmost to assert itself, realizing its unnatural conditions, yet hoping to establish its equilibrium, that my mind turned inward and sought from itself respite and hope. It was then I learned to live in the spirit and mind, dwelling apart in thought from all my surroundings.

What could be the outcome of such an experience to one fully realizing the condition of her husband and striving to shield him from the unkind criticism of their social world? Her first thought is to limit the circle and to stand between it and her husband. In this she is aided by their life of constant travel when it is unnecessary to form friendships with one's fellow sojourners. She says:

My peculiar life had deprived me of all social or visible pleasures. Whatever desires or inclinations were mine, by nature or temperament, had been smothered and subdued so long they had ceased to exist. From being constantly alone, I had grown timid and shrinking; whatever life I lived was an ideal one. I mean by this that I shaped all things by my imagination; I created a world; I fashioned it and peopled it as I would have had it in real life. It was my salvation to live in this realm of dreams. Though fate were unkind, and all the joys and privileges of existence a sacrifice to duty, yet was this mine to take whithersoever I would. It shadowed my whole being; it wrapped me about; it protected me and made my actual life possible.

Being of a sensitive and spiritual nature, she naturally turns inward for companionship and adopts the motto "Sufficient unto thyself, O woman." Her isolation from the social world and enforced self-dependence caused her spiritual nature to completely absorb the physical, and she had but to wrap herself in her "magic mantle" to be carried into a realm beyond all knowledge of her physical surroundings.

My soul and I, such company! Through trouble and sorrow, pleasure or pain, it was ever the one and only joy of my existence. This power came to me through the force of a magic mantle. Nothing could penetrate its invisible shield. Fixed principle and high thought were all that were required to keep it secure.

This mantle had four clasps beautifully wrought and jewelled. I had named these for convenience' sake "Truth," "Duty," "Self-sacrifice," and "Human Love." They were not imaginary clasps, as some may think, nor was it an imaginary mantle they secured. They were real, as real to me as the wedding ring that encircled my finger and bound my fate to one in such a way that God in His mercy had bestowed on me as a recompense this magic gift.

Finally after many years of keen physical and mental agony endured by Mrs. Livingstone with the greatest forbearance, Mr. Livingstone dies,

and she returns to America and enters into a true marriage with a congenial soul.

But Margaret Livingstone is not left in complete isolation from the world around her, as she finds that rare jewel, a true friend, in the person of Mrs. Leighton, a lady with the advantage of maturer years and a sweet spirit that soon divined Margaret's need, and who, during Margaret's sickness that followed the death of her husband, proved mother, sister, and friend, all in one.

The descriptions of life in Honolulu, where Mr. and Mrs. Livingstone passed much of their time, and the scenic descriptions especially, add to the charm of the otherwise weird tale. A few quotations will give an idea of the lofty sentiments expressed.

It is the little things in life that test character. To be patient and amiable under petty trials, the pin-pricks and flea-bites of existence, requires more philosophy and heroism than are ever shown in the acts history records as exploits. There is a reserve in human nature that rises to great occasions; the soul scorning trifles forgets self and with calmness reaches sublime heights. As rain-drops wear the dripstone, so trifles like gnats disturb and annoy us because of their very littleness.

The world is like a book and we are its readers. The "Past," the "Present," and the "Future" sum up for us pages that were, are, and shall be. If it helped but a shadow's weight, then it were wise to reflect on such visions as pass before us. As it is, but one thing is sure. All is for the best, the working out of the highest possible destiny, as mirrored clear in Perfect Intelligence.

The book reveals the highest reward for a life of devotion and true loyalty to high principles, the complete dissolution of self for others. The influence such a life has on those that come in contact with it is shown in the development of Howard Fitzhugh's character from a selfish man of the world to a high-principled humanitarian, who finds that life holds more for him after his acquaintance with Margaret Livingstone than it was possible for him to realize before. The breath of the teachings of India personified in the priest Del Cardo reveal the author's familiarity with the highest principles of the religious teachings of the East. Aside from the intent of the book, which is undoubtedly to present the supremacy of the spiritual over the material, it is a very interesting story.

UNCLE JERRY'S PLATFORM AND OTHER CHRISTMAS STORIES.*

REVIEWED BY L. JOSEPHS.

This is a daintily bound volume, its cover bearing a sprig of holly, the Christmas emblem. Uncle Jerry, one of those faithful body-servants "befo' de wah," tells the story of the birth and life of his young master, little Ran, who came to the mansion as a "Christmas gift right from de han' ob de good Lord Hisse'f." The short life had a very sad ending at another Christmas season, but the shadow is somewhat light-

* "Uncle Jerry's Platform and Other Christmas Stories," by Gillie Cary. Boards, 75 cents. The Arena Publishing Company.

ened by the beautiful devotion of Uncle Jerry and his comrades to the Randolph household, and the simple pathos of Uncle Jerry's tale.

It is rather singular that the author should present so sad a *dénouement* in her Christmas tales, as the story of "Pops" would darken rather than make joyous the Christmas of many a sympathetic young reader. "Pops" is the constant companion of his little master Phil, and many long days do they spend in the enjoyment of the untrammelled freedom of the woods and shore near their home. The story of their trip to Richmond to visit Phil's grandfather, of "Pops's" idea of heaven and the lack of occupation of the angels, and finally of "Pops gittin' religion," is a very interesting tale. His last act of devotion, which cost him his own life, is an affecting illustration of the faithful devotion of the colored boy to his white master.

In "A Daughter of the Revolution" we have a contrasting picture of the bravery of a white man and his loyalty to his brothers which nearly cost him his life, but fortunately he is spared to the fair Virginia maiden, who "was as brave as she was gentle, and withal so womanly that she spent her days in spinning and knitting for the soldiers. Unworthy thoughts sank abashed before her pure gaze, and in her presence it seemed indeed a 'sweet and beautiful thing to die for one's country. So it was no wonder that her very name was as a bugle's blast to numbers of brave souls."

The saintly souls who made men knights
Were women such as you.

If the stories of the bravery of our ancestors, both men and women, can inspire courage and fidelity in the hearts of the present generation, we cannot have too many of them.

SANTA CLAUS' HOME AND OTHER STORIES AND RHYMES.*

REVIEWED BY L. JOSEPHS.

This pretty collection of stories and poems of child life commends itself to the attention of parents who wish for something to read aloud, and is also designed for children in school to entertain themselves.

"Santa Claus' Home," the principal story in the collection, is a marvellous tale of a journey of many little children to "Wonderland" on Christmas Eve, where for a time they lose all thought of cold, hunger, and suffering, in exploring the mysteries of Santa Claus' Home and enjoying the cordial reception accorded them by the owner of the wonderful palace. There are frequent lessons of kindness and patience wrought into the stories and rhymes. The illustrations are original, attractive, and plentifully scattered throughout the book.

*"Santa Claus' Home and Other Stories and Rhymes," by Helen M. Cleveland. Paper, 48 pages, 50 cents.

NOTES BY THE EDITOR.

I.

Some Samples of the Sophistry of Gold Monometallists, with Comments.

A leading educator and economist sends me the following admirable samples of the sophistry, self-contradiction, and falsification of the leading lights of the gold monometallists, with notes, which our readers will find most profitable at the present time when the gold ring, the trusts, the monopolies, the combines and their minions are ranged against the people, who are gallantly fighting for restoration of the republic from the clutch of plutocracy.

HARRISON.

In his New York speech Ex-President Harrison refers to the free coinage of silver as "a declaration that fifty-cent pieces are dollars," and all his illustrations are based on the idea that free silver will scale down the dollar to 50 cents of the present standard. He closes his speech by saying, "Who will get any benefit? Well, the man who owes a debt that he contracted on the gold basis and is able to pay it with a 50-cent dollar. He and the mine-owner who gets an exaggerated price for the products of his mine."

If the silver dollar will be worth only 50 cents, will some one explain how the mine-owner is to profit by free coinage? The $371\frac{1}{4}$ grains of silver required for a dollar are worth more than 50 cents now; so that if the new dollar will be worth only 50 cents, the mine-owner will lose by free coinage instead of gaining.

If you look at the psychology of the matter, you will see that the assertion that the mine-owner will get an "exaggerated price" for his silver clearly indicates a knowledge that silver would not remain as at present but would be lifted by free coinage considerably above its present market value, — indicates in other words that all the ex-President's talk about a 50-cent dollar, doubled prices, halved wages, deposits, etc., was not merely falsification, but *conscious* falsification. To suppose otherwise is not only to suppose that he did not understand what he was saying about the exaggerated price the mine-owner would get, but is also to suppose that the ex-President has no acquaintance with the law of supply and demand. If so he may read Mill or Walker or any other good book on political economy and he will discover that when the demand for a commodity increases faster than the supply, the price is apt to rise, and *vice versa*. When silver was demonetized it sank in value because the demand for it was lessened, — the monetary demand was

destroyed, leaving only the commercial demand. Remonetization would restore the monetary demand and silver would rise in value; $371\frac{1}{4}$ grains of silver would be worth a dollar, and no one would sell it for less, because he could take it to the mint and have it coined into a full legal-tender dollar that would buy as much as any other dollar of our currency. Our present silver dollars and silver certificates are not redeemable in gold, yet they pass at par because they are full legal tender. If they pass at par now when the intrinsic value of the silver in or behind them is only about 53 cents to the dollar, why will they not pass at par when free coinage has lifted the bullion value of silver to 100 cents on the dollar?

The ex-President devotes much space to protection. He does not seem to be aware that the American people have discovered that while the two great parties take opposite ground theoretically upon the tariff question, yet in practice the tariff laws they enact are very similar, — one party favoring certain industries, the other party other industries, — and that we have hard times just the same under one tariff as under the other; wherefore it is time to stop playing with the tariff and attack the real source of the trouble. Harrison says that in his administration the country was prosperous, — that prosperity touched high-water mark in 1892. He found that a number of cotton mills and other factories pertaining to industries favored by the McKinley law were being built, and he sent word to Congress that times were never so good in this country as in 1892. Strange that the people should be so foolish as to turn the Republicans out of office when they had made times so good! The truth is that Harrison selected his facts. If he had looked at the whole country instead of a few industries legislated into activity because those in interest had a sufficient Republican "pull," he would have found that the country as a whole was in a worse condition than it had been under the previous administration of Cleveland. The failures in the former period were 40,000 with average liabilities of \$13,000 each, while under Harrison the failures were 45,000 and the average liabilities \$15,000.

The ex-President has a few spasms over the income tax, the federal interference, and the injunction clauses of the Chicago platform. The people know very well that nothing rash or ill-advised will be done in relation to the Supreme Court or the limitation of governmental powers. The power of injunction is a very necessary and admirable part of our system of government, but like all power it is subject to abuse, and it is perfectly legitimate, when such abuse arises, to seek a remedy by limitation of the power. The right and duty of federal interference to carry out federal law is not questioned by any one; it is the making of federal interests an excuse for interference in local affairs to an extent far beyond what the federal interest requires that is objected to. Whether or not this was done at Chicago or elsewhere I do not know. Some very conservative men think it was; but whatever may be the facts in regard to any particular case, no fault can be found with the federal clause of the Chicago platform as a statement of principle; it merely says that the "arbitrary interference by federal authorities in

local affairs is a violation of the Constitution and a crime against free institutions." But Harrison gets very much worked up over it, and shouts, "Comrades of the great war for the Union, will we consent that the doctrine that was shot to death in the great war shall be revived and made victorious in a civil campaign?" I did not know that it was opposition to "*arbitrary* interference by federal authorities in *local affairs*" that was shot to death in the great war; did you? I thought it was opposition to *lawful* interference by federal authorities for the *bona-fide* protection of *federal* rights and interests that was shot to death in the great war.

Such is the substance of Harrison's speech, — six columns of it, — the cunning attack of a skilled attorney appealing to the prejudices and ignorance of his auditors, ignoring the plainest principles of economy, affirming whatever would favor his view regardless of the truth, and all the while avoiding the real issue, — *the tremendous evils of falling prices and the remedy* — not one word about that, apparently satisfied that things should stay as they are, — rising dollars, oppression of debtors, depression of business, Wall Street raids on the treasury, and all.

MCKINLEY.

The letter of William McKinley accepting the Republican nomination is not filled with rant and scare like Harrison's address, nor does it contain so many fallacies and falsenesses per column. It is dignified and mild. But it is very like Harrison's talk in one thing, — it shows an equally colossal ignorance of the real issue. I call it ignorance, for I would not be so uncharitable as to suggest that the candidate knew the issue and avoided it. True it is everywhere stated most emphatically in the literature of the silver discussion, but perhaps the great protectionist has been too busy ciphering out what tariff should be put on cotton, iron, sugar, etc., when he is elected, to pay much attention to the money question. The people, however, have come to see that *falling prices* are the source of business disaster, and that increasing our money with silver and greenbacks based on it will bring rising prices and prosperity, — a result for which it is worth while to risk some disturbance and some incidental injustice such as attaches to every great measure for the public good.

That is the issue in a nutshell, and of that McKinley has not a word to say. He writes column after column about protection, as though unable to understand that the people despair of relief from that quarter and wish to give it a rest till they see what they can do with the money question. His tariff has twice been sat down upon by the nation, but he smooths it out and pats it, and talks it all out to us again as fresh as ever. McKinley says we do not want our mints open to silver, we want our mills open to labor; but the very question at issue is whether the opening of our mints to silver is not the way to open our mills to labor.

Before his nomination, McKinley voted and argued for free silver. The money plank of the Republican platform is said to have been drawn under McKinley's eye and with his advice. It says:

We are opposed to every measure calculated to *debase our currency* or impair the credit of our country. We are therefore opposed to the free coinage of silver except by international agreement with the leading commercial nations of the world, *which we pledge ourselves to promote*, and until such agreement can be obtained, the existing gold standard must be preserved. All our silver and paper currency must be maintained at parity with gold, and we favor all measures designed to maintain inviolable the obligations of all our money, whether coin or paper, at the present standard, the standard of the most *enlightened nations of the earth*.

That is a compound straddle. First it says, "We are opposed to every measure calculated to *debase our currency*," which means opposition to any measure that will raise prices, for as prices go up the dollar goes down; but international bimetallism, doubling the money base and largely increasing the volume of the currency, will undoubtedly raise prices and cheapen the dollar; wherefore the Republican party must be opposed to international bimetallism. In the very next sentence, however, it pledges itself to secure international bimetallism. That is the first straddle. Then the platform continues:

We favor all measures designed to maintain inviolable the obligations of all our money at *the present standard, the standard of the most enlightened nations of the earth*.

One of those "measures" is opposition to bimetallism, national or international, for bimetallism of any kind will inevitably overturn the "present standard," and the very reason for advocating bimetallism is that it will destroy the present iniquitous standard. The last clause of the plank just quoted expressed one of the great arguments of the gold monometallists — "the single gold standard is the standard of the most enlightened nations of the earth" (through the selfish action of the creditor classes, we may add, and not as a result of deliberation on the part of the people as a whole). The McKinley platform is a manifest straddle, and McKinley himself doesn't care a red cent about the money question anyway; he can't see any further than the tariff. The Republican indorsement of "international bimetallism" and of the "present standard" is the indorsement of opposites and contradictions, as if they indorsed temperance and the liquor traffic (which in effect they do), or union and secession, freedom and slavery. The party is facing east by west, and north by south. If it really favors bimetallism, then the sole issue in this campaign is the question, "Can bimetallism be established by the United States without the aid of England?"

The Bryan party says, "Bimetallism is a good thing, and the United States can establish it." The McKinley party says, "Bimetallism is a good thing, but the United States can't establish it alone." If McKinley and the Republicans are sincere, the only thing they need to prove is that international agreement is essential to the establishment of bimetallism. But they have no proof or even pretence of proof to offer, nothing but bald assertion unbacked by a single fact. Besides a lot of irrelevant talk and some most vital omissions, the letter contains a number of serious misstatements. A few will suffice to show that even Mr. McKinley's words must not be taken without investigation. In speaking of the

Democratic and Populist money planks he says, "In addition to the free coinage of the world's silver, we are asked to enter upon an era of unlimited irredeemable paper currency." Now the Chicago platform demands that "all paper which is made a legal tender shall be issued by the government and shall be redeemable in coin." No party or person whatever asks for "unlimited" paper; those who believe in paper redeemable in service and not in coin make the careful limitation of volume an essential part of their plan.

McKinley quotes Harrison's message relating to the prosperity of 1892, and rubs it in, but he does not explain how it was that the people were so foolish as to turn out the administration and turn down the tariff that had brought the country to the highest prosperity ever known, nor does he tell us why he wastes time writing to a nation that has so little sense.

For a last example of William's style take the statement that free silver "means the debasement of our currency to the amount of the difference between the commercial and coin value of the silver dollar, which is ever changing." The phrase "which is ever changing" saves McKinley from the explicit fifty-cent-dollar falsehood of Harrison, but is it any less a falsehood in its effect upon the minds of many who read it? Will the average reader stop to think that free coinage will bring the commercial value up to the coin value, so that the "ever-changing" difference between the coin and commercial values will be nothing? Will he not rather see in the statement a confirmation of the common gold argument that free silver means a dollar debased to the *present* commercial value, a 50-cent or a 53-cent dollar? If so, the statement is as misleading as the bold falsehoods of the ex-President.

JOHN SHERMAN

appears to have at least sufficient sense to know that the money question and not the tariff is the decisive issue in this campaign. He devotes most of his leading speech to ridiculing the idea that the demonetization of silver was a "crime." It seems, however, a matter of comparatively small moment whether the said demonetization was voted for with malice aforethought or not; the important question is whether or no remonetization will benefit the country. Sherman devotes a little space to this, repeating the old nonsense about the 53-cent dollar and the ruin of pensioners, depositors, etc., but never a word about the evils of falling prices or the stimulation of business that will come with rising prices.

LAUGHLIN.

Prof. Lawrence Laughlin of Chicago University writes about silver for the September *Review of Reviews*. He says, "Mr. Bryan emphasizes the effect of the gold standard in causing low prices and distress," and urges the coinage of silver to bring higher prices. "And yet, quite in the opposite vein, Mr. Bryan holds that the free coinage of silver will

cause such a demand for silver that it will be kept at par with gold. In that case, of course, prices will remain on the level of gold, up to which silver has been lifted. The irreconcilable inconsistency of these two grounds for urging free coinage of silver is fatal to the claims of the silver party. . . . If Mr. Bryan is right in proving that silver will rise to par with gold, prices will remain on the gold level, consequently he is absolutely wrong in telling the farmer that prices will rise. Both of these things cannot by any possibility be true." Let us see. The demand for silver will increase with free coinage, and the demand for gold will decrease when the monetary demand now resting wholly upon it goes over, in part at least, to silver. The increased demand for silver will lift its value, and the decreased demand for gold will lower its value, so that silver may rise to parity with gold under free coinage and still there be plenty of room for a rise of prices. The "irreconcilable inconsistency" is a myth. The whole of Laughlin's "argument," as I suppose he would call it, rests on a pun upon the words "gold level." When he says that if silver rises to par with gold, "prices will remain on the gold level," he wants you to think of the present gold level, whereas the real gold level after free coinage will be below the present gold level.

After spending twenty-eight lines in showing that Bryan is "absolutely wrong," Prof. Laughlin says, "Mr. Bryan may mean that introducing silver will raise the value of silver and lower the value of gold, so that silver would not have to climb all the way from 53 cents to 100 cents (of the present standard), and par would be reached at some point between." Will some one explain why Prof. Laughlin dilated on the "irreconcilable inconsistency" of statements that he meant in the next paragraph to show were perfectly consistent? Why did he declare that Bryan was "absolutely wrong" and then proceed to illustrate how he might be absolutely right? Why did he affirm that "both of these things cannot by any possibility be true," and in the very next sentence show that they could very easily both be true?

We may get some light upon the reason by looking further into his article. In the third paragraph he says: "Will there be a withdrawal of gold? Unmistakably. . . . As ordinary bullion without a stamp, one grain of gold buys thirty-two grains of silver; as coined gold, one grain of gold buys only sixteen coined grains of silver. . . . By melting his gold coins, or selling them by weight, the owner of gold can buy thirty-two grains of silver in the market. He would certainly be a fool to keep his gold in coins and let them pass for only sixteen grains of silver coin."

The quality of mind displayed in this astonishing passage may perhaps explain the former part of the article as well as similar subsequent idiosyncrasies into which I will not enter. The marvellous power of shutting out changes of condition involved in the assumption that because a grain of gold will buy thirty-two of silver now, therefore it will do the same under free coinage, is an ability that no one but a gold-bug politician or a professor in the Rockefeller University could hope to

attain. The gold men appear to have no use for the great law of supply and demand. If russet horses are all the fashion, while white horses are in small demand, and the two colors are produced in about equal quantities, it is clear that a low value will be placed on the white horses; but if the fashion changed so that white horses came into demand, their value would rise. And it is the same way with the silver. Free coinage will increase the demand for it, its value will rise, and one grain of gold will no longer buy thirty-two grains of silver. Prof. Laughlin says the owner of gold would be a fool to keep it in coin and pass it for sixteen grains of silver when he could melt it and get thirty-two grains for it; and we may add that the owner of silver would be equally a fool to give thirty-two grains of it for one of gold when he could have it coined into an equivalent for two grains of gold.

It is no wonder that Prof. Laughlin found Prof. Bemis "incompetent." Prof. Richard T. Ely says that Prof. Bemis is one of the very ablest economists in the country, and other high authorities who have followed the work of the young professor say that the judgment is a true one. Yet it cannot be denied that Prof. Bemis is utterly "incompetent" to write in earnest in the Laughlin style. He does not possess the magic power of drawing conclusions entirely independent of facts and premises, which seems to come so easy to Prof. Laughlin. Prof. Bemis allows his mind to be trammelled by facts and restrained by the laws of inductive and deductive reasoning, and so it came about that, when he studied the public ownership of gas works, he was unable to arrive at conclusions satisfactory to the Rockefeller gas trust, and for this "incompetence" he was dropped by the University of Chicago. But Prof. Laughlin is safe no matter what subject he investigates. The only things likely to interfere with a life tenure in the economic department of Chicago University are knowledge and independence, and from these calamities Prof. Laughlin appears to be securely protected, both by his position and his disposition.

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NOTES AND ANNOUNCEMENTS.

The Campaign of 1896.

During the campaign of 1896 THE ARENA has stood singly and alone among the great reviews of the world as a champion of free silver and Jeffersonian Democracy. It has steadily opposed every overture looking toward making this magazine anything less than a champion of Democracy against Plutocracy in the great struggle to preserve upon the soil of the New World republican institutions against the most dangerous of all tyrannies, that of an oligarchy of wealth. It is needless to say that in order to do this we have had fearful odds to fight against.

I do not think our friends in the South and West appreciate the bitterness of the fight in this city, where no daily paper has supported Mr. Bryan. I have conscientiously and consistently fought for Mr. Bryan's election, not merely because I believe that the remonetization of silver would bring about incomparably better conditions for the farmer and the wage-earners, or the wealth-creators of our nation, and ultimately for all classes who earn their money honestly, but also because I have felt that there were issues of far greater significance at stake. We have had the immense power of the gold ring, both in England and America, arrayed against republican institutions; all of the trusts, the gigantic monopolies and combines, the patricians of wealth who have acquired rather than earned their money, and their retainers, who have been even more zealous, if possible, than the principals in seeking to deceive the masses as to the results which would follow the triumphant election of Mr. Bryan. For these reasons no consideration could make

me swerve from championing that which I believe to be the interest of our republic and the wealth-creators of our nation. And so long as I remain its editor, THE ARENA will in the future, as in the past, speak without fear or favor for what I believe to be the highest morality and the truest interest of humanity.

Why One of the Greatest Gold Producers of the World Favors Free Silver.

Among the ablest, manliest, and most broad-spirited men it was my pleasure to meet among the delegates of the Silver Party at the National Convention at St. Louis, was Charles D. Lane of California, subsequently made chairman of the National Silver Party. Mr. Lane is one of the greatest gold producers in the world, a man who has no interest in silver mines. He, however, has a deep concern for the cause of silver in common with America's millions of wealth-creators — the interest of a broad-minded humanitarian and a true patriot who feels for the millions who have been for years oppressed by the gold ring of Europe and America and the trusts, syndicates, and combines, and indeed all the classes enjoying special privileges. In a recent issue of *Town Talk* of San Francisco I noticed the following, which will prove interesting to our readers:

Mr. Lane is an old Californian, but, although he is well known in business circles, this is his first appearance in the political arena. That he is animated by the highest motives in his advocacy of the free coinage of silver, and not by any personal interest, is evidenced by the fact that he is not a candidate for any

political office and that he is one of the largest owners of the famous Utica gold mine, the product of which will of course be reduced in comparative value by the remonetization of the other precious metal. Mr. Lane explained his own position at the opening meeting of the campaign in these words:

It has been wondered why I, as a gold miner, should be one of the advocates of the cause of free silver. I would like to explain that to begin with. I have been a man, ladies and gentlemen, who has seen the hard side of life. I have felt the gnawings of hunger a great many times. I know what it is to lack the necessities of life with which to feed my wife and babies, and it is the remembrance of those times that makes me labor in the ranks of the free coinage of silver, because I believe that is the only alternative the American people have to wrest themselves from the bondage of the gold plutocrats, not only in America, but those on the other side of the water.

Those are simple words, but they convey upon their face the fact that they are uttered by a plain and clear-headed man who says what he means and means what he says. Mr. Lane is reported to be displaying rare judgment and skill in the management of the campaign affairs that have been committed to his care, and in that respect is demonstrating that he is the right man in the right place.

"The Oppressors are Going, the Liberators are Coming."

So wrote Victor Hugo. If every voter will only do his duty at the polls on the 3d of November, oppression, boss rule, and the tyranny of the trusts, monopolies, and combines will receive a mortal wound. Every voter who would save the republic from the fate of ancient Rome under patrician rule, should cast his ballot for William J. Bryan, our second Lincoln. In the present battle the corrupt gold ring, the lawless trusts, monopolies, combines, and the bosses are all arrayed on the side of Hanna and his man Friday. The people are fighting a battle quite as momentous for the cause of free institutions, peace, order, and pros-

perity, as was ever fought since the foundation of our republic. Let no man be deceived by the hypocritical declarations of those who have looted our treasury and imposed enormous burdens upon the taxpayers and wealth-creators of our country; those who have accumulated rather than earned millions upon millions by means of indirection; in a word, the plutocratic anarchists and the minions of England who are fighting against the wealth-creators and the independence of America. At this election no man can afford to throw away his vote or permit himself to be intimidated by an arrogant and despotic plutocracy. For the honor of the nation, for your own prosperity, for the happiness of your children and the perpetuity of republican institutions, all attempts, whether covert or open, by the secret hirelings of Hanna, who are striving to prevent you from voting for the outspoken tribune of the people, William J. Bryan, should be indignantly resented. An awful responsibility rests upon every voter this year. Let not the blood of your children cry in anguish over your betrayal of the august trust imposed upon you. If a man seeks to get you to trade your vote for the state ticket or vote for McKinley, brand that man as a Benedict Arnold and treat him as one who would lead you into hopeless serfdom. Wealth-creators of America, be on your guard! Millions of dollars will be spent to fasten the shackles of serfdom upon you. To the polls, ye Sons of Freedom! Make every vote count.

Was the Republican Party Honest Then?

The *Post Despatch* of St. Louis recently published the following extract from the national platform of the Republican party of 1888:

The Republican party is in favor of the use of both gold and silver as money, and

condemns the policy of the Democratic administration in its efforts to demonetize silver.

To-day the Republican party stands for exactly what it condemned the pseudo-Democratic party for in 1888. Was it hypocritical then or has it seen a new light since it has become the tool of J. Pierpont Morgan and the Wall Street gamblers who manipulate the syndicates, trusts, and monopolies which are cursing our republic?

Count Bismarck as an Anarchist.

The gold ring and its organs have been characterizing as anarchists all defenders of national prosperity, American Independence, and the happiness of the wealth-creators of our people as soon as they argued in favor of free silver. Since the days of Abraham Lincoln never has the easy-going conservative element of society been so profuse in its use of epithets of abuse as during the present campaign. The gold leaders now find themselves considerably embarrassed, inasmuch as many of the greatest authorities on finance in Europe, as well as the leading statesmen and patriots of America, have declared in favor of bimetalism and free silver. Especially are they disconcerted by the positive position taken by Count Bismarck in a letter written to the governor of Texas and dated Aug. 24, 1896. In this letter the great German statesman writes as follows:

FRIEDRICHSRUH, Aug. 24, 1896.

HONORED SIR,—Your esteemed favor of July 1 has been duly received. I have always had a predilection for bimetalism, but I would not, while in office, claim my views of the matter to be infallibly true when advanced against the views of experts. I hold to this very hour that it would be advisable to bring about among the nations chiefly engaged in the world's commerce a mutual agreement in favor of the establishment of bimetalism.

Considered from a commercial and industrial standpoint, the United States are freer by far in their movements than any nation of Europe, and hence, should the people of the United States find it compatible with their interests to take independent action in the direction of bimetalism, I cannot help but believe that such action would exert a most salutary influence upon the consummation of international agreement and the coming into this league of every European nation.

Assuring you of my highest respect, I remain, your most obedient servant,

BISMARCK.

The Boston *Record* (gold Republican) of Sept. 24, 1896, publishes the following which shows that Count Bismarck recognizes how terribly gold monometallism is crushing the farmers even of Germany:

BERLIN, Sept. 24.

Prince Bismarck is reported in conversation on the American political situation to have said to a correspondent:

I am too old to go to school over the currency issue, but I recognize that, although I acted in 1873 on what I regarded as the best advice, my action was too precipitate, in view of the results which have followed.

The fact that the agrarian party in Germany is vigorously urging the restoration of silver weighs with me, and must weigh much with any intelligent government on the continent of Europe.

The one class that we cannot afford to estrange is the farming class. If they are convinced, and they assure you they are convinced, that agricultural depression is peculiar to these monetary changes, our government must review its position.

Other Eminent European Economists who are with America's Millions in the Battle for 16 to 1.

Count Bismarck by no means stands alone among great European authorities upon financial questions in regard to the practicability of America establishing free coinage of silver independent of all foreign nations. It has been the rule of the gamblers of Wall Street and their tools to sneer at the statesmen of the

South and West because they championed the cause of the people and because they insisted upon our exercising the spirit of American independence, and declared that our country was great enough to "set the pace" for the world in finance. Since these harpies refused to recognize the nobility, statesmanship, integrity, and patriotism of the master minds of the South and West, and have insisted upon going to Europe for authorities, I shall add to Count Bismarck's testimony a few words from other eminent foreign authorities.

Dr. Otto Arndt, who has long been recognized as one of the greatest bimetallists and European authorities upon matters of finance, and who, after his paper some months ago in the *North American Review*, received the greatest praise from the gold press, has recently written to the *New York Journal*, enthusiastically advocating the election of Mr. Bryan and declaring that the victory of Bryan will be the beginning of the solution of the social question, not through deep-laid schemes, but through the revival of a policy for the maintenance and strength of the working and producing classes. In this letter Dr. Arndt boldly declares, "If I were an American citizen, I would unhesitatingly vote for the people's champion. England," he continues, "has been called the land of Shylock. Nobody who was present forgets the memorable speech of Mr. Gladstone in the House of Commons on this question, in which he submitted to the world's ridicule the proposition that this land (England) of money-lenders should go before the country, hat in hand, begging that we should pay ten shillings for the pound. With this speech," continues the learned German, "Harcourt has laid bare the kernel of the whole matter. England's creditors grew rich, while the

American victim goes to ruin." Continuing he says:

When once it becomes fully understood in London that Bryan is bound to enact the free silver coinage, without the permission of the stock exchange, will not the fear of the decrease of American values bring about the city's conversion? Then Balfour will follow his bimetallic convictions, and in that case all Europe is conquered.

It is self-evident that the American people desire to be as independent of the manipulators of the bourses of New York and Chicago, as they must be absolutely free of the conditions that govern speculation in Berlin and London. So-called silver fanaticism, of which we hear so much, is really but a protest against shady bourse manipulations that threaten the small man year in and year out.

But how will it be should McKinley be elected? Nothing could act more disastrously on the American standard. Only Bryan can save the American standard by an international understanding.

The honest-money party overlooks the fact that the present American standard is endangered more by causes emanating from itself than by Bryan. It is true that the banks are just now heaping up the coin of the treasury, and, contrary to their usual ways, without compensation.

This may proceed for some time, but should McKinley be well installed, they will remember the nice little profits of the Cleveland bond issues, and "get even."

Does any one believe that Wall Street gives up its gold so unselfishly? The aim is to keep up the single standard, for, should November pronounce its doom, silver would, as money, be decidedly "sunder" than paper, with a gold premium.

How will McKinley seek to combat the chronic standard crisis? With a protective tariff?

Another eminent German financial authority who has recently written to the *New York Journal* is Herr Wilhelm von Kardorff, the leader of the bimetallist

party in the Prussian Diet. In the course of his letter this brilliant orator and eminent economist says:

President Lincoln has established the axiom, "Everything of the people, for the people, and by the people."

The gold advocates have adopted the principle, "Everything of the money-lenders, for the money-lenders, and by the money-lenders."

Let America take ominous warning from Spain, Italy, and other gold lands.

"We should be big fools," said Sir William Harcourt in Parliament, "if we Englishmen, the creditors of the whole world, should assent to a change of our gold standard."

With these words he has candidly uttered the heartfelt sentiments of the capitalistic fraternity, who are united in France, England, Germany, America, and other lands in defence of the gold standard. The tentacles of this mighty octopus have captured the most influential and most powerful newspapers of the civilized world, have fastened their grip on the cabinets, ministers, and high officials of ruling lands, who are made to thwart the pronounced will of parliaments.

I hope that it will be the destiny of the powerful commonwealth of the United States and its intelligent, brave, and industrious people to take the happy initiative in this great question of modern civilization.

But leaving the continent of Europe and going to England, I wish to quote from a recent letter published in the same journal, written by W. H. Grenfel, Esq., ex-governor of the Bank of England. Mr. Grenfel is quite as outspoken as, if not more so than, Count Bismarck, Dr. Arndt, and Herr von Kardorff on this question, as will be seen from the following:

"If I were a citizen of the United States," he remarks in the following interview, "I should go about with 16 to 1 badges all over me. . . . I believe that if the system were given fair play the United States is big enough, rich enough,

and strong enough to maintain the par of exchange alone and to settle the ratio for the world.

"One's thoughts therefore turn to the great republic across the seas. She has the opportunity and she has the power of setting the example. It is an example which I believe will be speedily followed. Russia has come to the parting of the ways. She has determined to adopt a metallic basis for her money; that basis must be gold or bimetallic. She cannot afford to have a monetary system out of harmony with that of other civilized countries, and if there is no hope for silver then she must go on to gold, even though she knows that in the way she must face all the evils and dangers of a contracting monetary supply. France has already, through her Parliament, declared in favor of the bimetallic principle, and both of these countries would welcome any step which promised a definite solution of the great gold and silver question. Other countries would, I believe, soon follow. If they are going to wait for England, nothing will be done. The difficulties in the way of getting any particular ratio sanctioned by the House of Commons are insuperable. The English Bimetallic League itself is not agreed as to the ratio to be adopted.

"But mind you, the English government has promised a great deal. What Mr. Balfour said in the House of Commons was practically this: 'If other countries will establish a stable monetary par of exchange between gold and silver, we will be prepared to reopen the Indian mints to the free coinage of silver and to make certain other concessions. We ask no questions about the ratio, though it interests us as much as or more than you. Once establish a stable ratio, at whatever figure you please, and we will support it.' This is practical politics. The Indian mints were closed without applying to the House of Commons, and they can be reopened without applying to the House of Commons, whereas, trying to pass ratios through the House of Commons is not practical politics."

I close these quotations with an extract from a recent article which also

appeared in the *New York Journal*, from the world-renowned English economist, Morton Frewen, in which he says:

I personally agree with Mr. Bryan that if the United States should open her mints at 1 to 16 she can raise the exchange value of silver all the world over to her rating. I hold this opinion not upon any mere grounds of theory, but upon what we actually saw during the month of June in 1893. We saw the mints of India closed and we saw the effect of that closure—the price of silver fall more than 25 per cent in five days. If the closing of the Indian mints single handed has such a colossal effect as that upon the price of silver bullion, how great would be the effect experienced if the United States with her enormous exporting power were to open her mints to free coinage? It seems to me almost a “rule of three” sum that with the mints open in the United States silver would go to 129 cents an ounce and remain there. I agree in holding this view with President Andrews of Brown University, and with a number of authorities on this side of the water, including Mr. H. H. Gibbs and Mr. Grenfel, both ex-governors of the Bank of England, who stated this view explicitly in the evidence they gave before the Royal Commission on Currency in 1887.

While in an article to the *Financial News* Mr. Frewen publishes the following, which is worthy of the careful consideration of every patriotic American:

Now, it is not possible to argue seriously that, *while the closing of the Indian mints had thus enormously reduced the gold price of silver, yet the reopening of those mints would have failed to bring about a rise*; so that it is fair to assume that if between Monday and Friday the ratio fell from 1 to 24 to 1 to 30½, then between Friday and Tuesday, had the Indian mints been reopened, the ratio would have risen from 1 to 30½ to 1 to 24. And supposing, further, that on the Tuesday the United States had accepted free coinage at 1 to 16, is it inherently improbable that such a vast country, with such a boundless export-

ing capacity, could have lifted silver to 58½d.?

Permit me to recapitulate. The difference between open mints and closed mints in India has been demonstrated by the experiment of 1893 to be silver at 30½d. and silver at 38½d., and, this having been ascertained, is it the folly, is it the lunacy, is it the dishonesty that the *New York press* so glibly declares it, if we venture to hold that the difference between open mints in the United States and closed mints in the United States is the entire difference between 38½d. and 58½d.? In other words, if India contributes a 25-per-cent lift to silver by giving it free coinage, why cannot America contribute a further 50 per cent? Why cannot she lift the ratio from 1 to 24 to 1 to 16? What, permit me to ask, with much respect, is your view as to this? We are aware that you favor bimetallicism, and not merely “by-and-by metallism.”

The new French Prime Minister, M. Meline, on Saturday last, when pointing to the rapid spread and acceptance by experts of the bimetallic theorem, declared that what alone is now needed is the “electric spark.” Such an electric spark may very well prove to be a free-coinage plank in the National Democratic Convention.

These are but brief extracts from numerous well-known economists of Europe, touching on this great silver question and showing the absolute absurdity of the position taken by the Tory Republican party and its allies.

A Voice from California.

The *Los Angeles Daily Herald*, published on Sunday, Sept. 27, contains the following editorial relating to THE ARENA, which, coming as it does, from a daily enjoying the largest circulation of any daily publication in the State of California, outside of the city of San Francisco, will be of interest to our readers:

The first number of THE ARENA was published and dated December, 1889.

This great magazine has, during the six years of its existence, been unswervingly true to its ideal and mission as an exponent of the advanced truths and thought of the age.

It has never compromised, never catered to wrong in any form, and never in a single instance faltered in the course first marked out by its gifted and intrepid editor, B. O. Flower, who had, previously, no literary prestige, but who is to-day more widely and favorably known as a reform writer than any other man in the profession. Mr. Flower, although one of the most sensitively organized men living, has proved himself absolutely unapproachable by flattery, bribery, or threats. In this respect he resembles William Lloyd Garrison, while as a writer of powerful English and a man of almost inexhaustible intellectual wealth and resource he is vastly superior to Garrison.

While the other so-called "great" magazines have made popularity and financial success the chief and leading ends of existence, THE ARENA has, in moral quality and conscience, towered and flamed above and ahead of them all—a literal

"pillar of fire by night"—driving old-established wrongs and evils from their hiding-places, lighting up unexplored landscapes, and leading into better ways and brighter, purer, and more abiding life the victims of all forms of oppression.

All this has chiefly been accomplished through the inspired mind and conscience and never-flagging hope, faith, zeal, and energy of one man, aided by a large corps of sympathetic writers and contributors, who have led the new thought of the world.

To B. O. Flower and THE ARENA is due, more than to any other one source, the present newly aroused and illumined moral life and conscience of Christendom.

Let reformers of every class and party bear this in mind and govern themselves accordingly at a period when the powers of Mammon, that would gladly pay a half million of dollars to subsidize a magazine whose editor can neither be narcotized with a promise of social power and luxury nor silenced with a golden gag, are secretly and vainly conspiring—they are ashamed to do it openly—to boycott and cripple THE ARENA.

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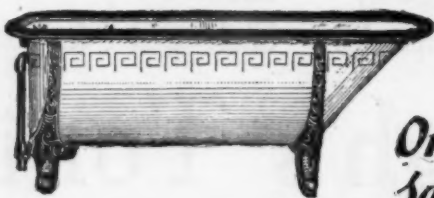
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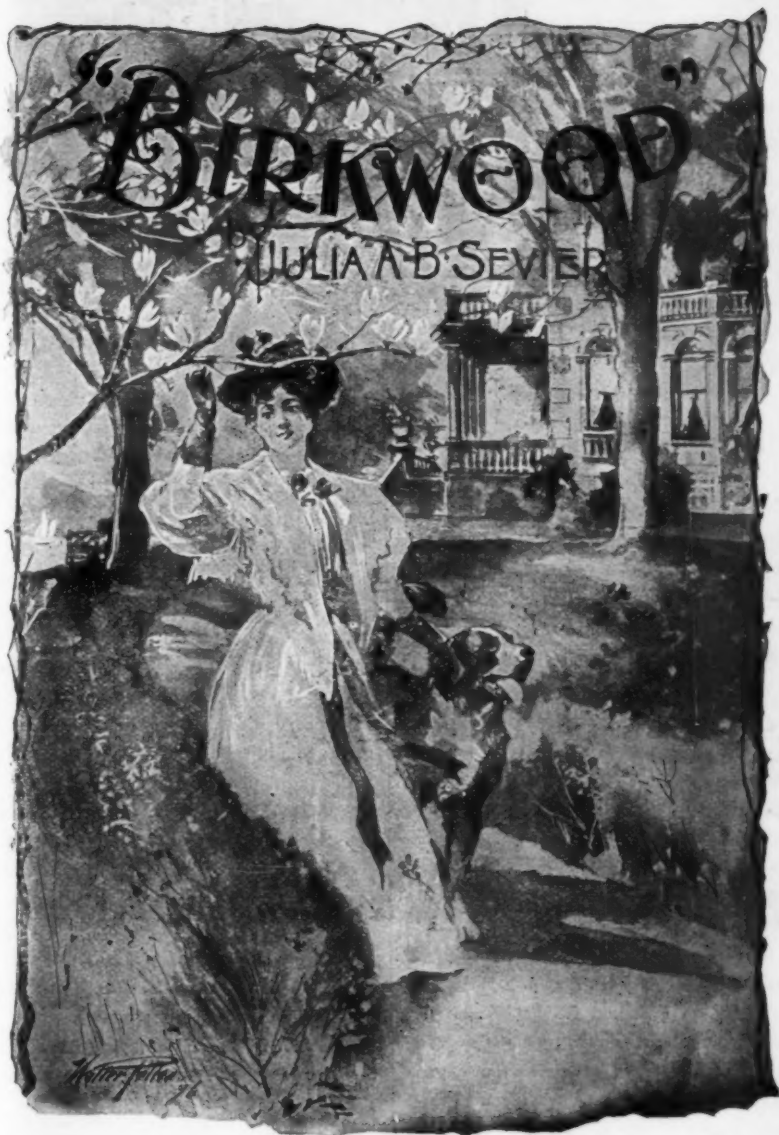
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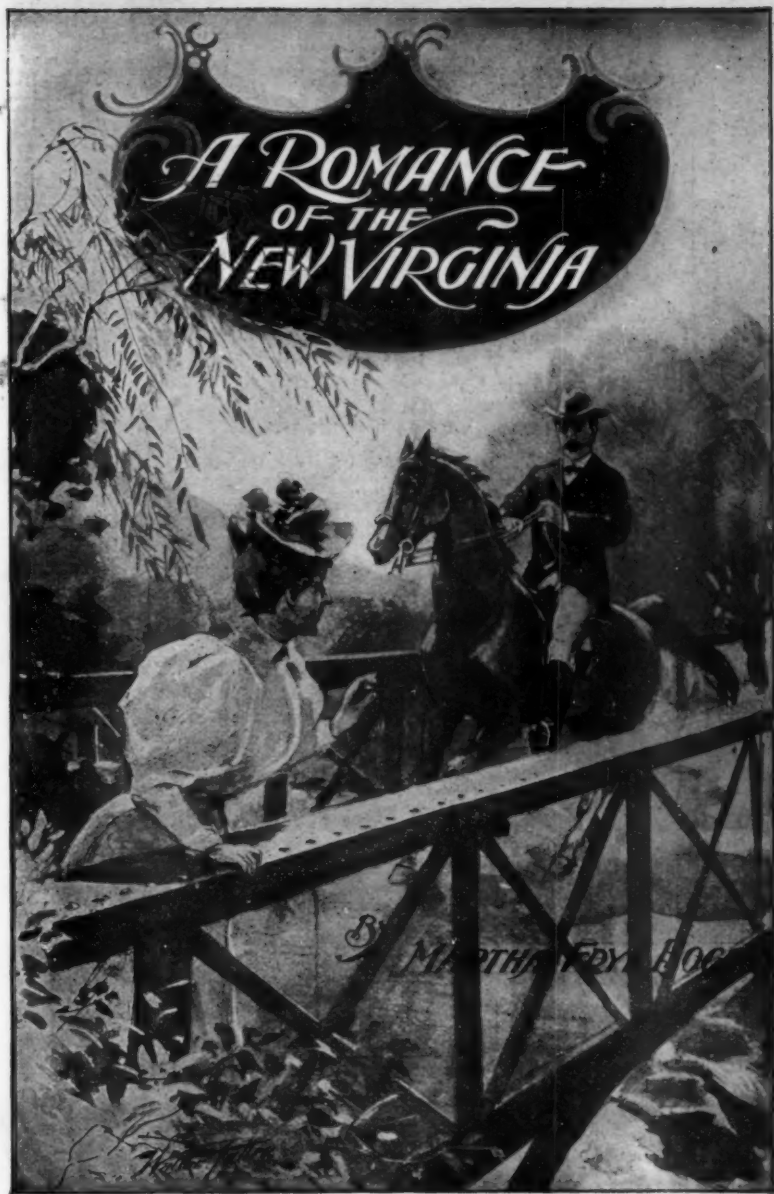
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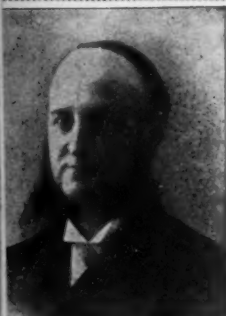
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